

from Articles on the Most Holy Eucharist

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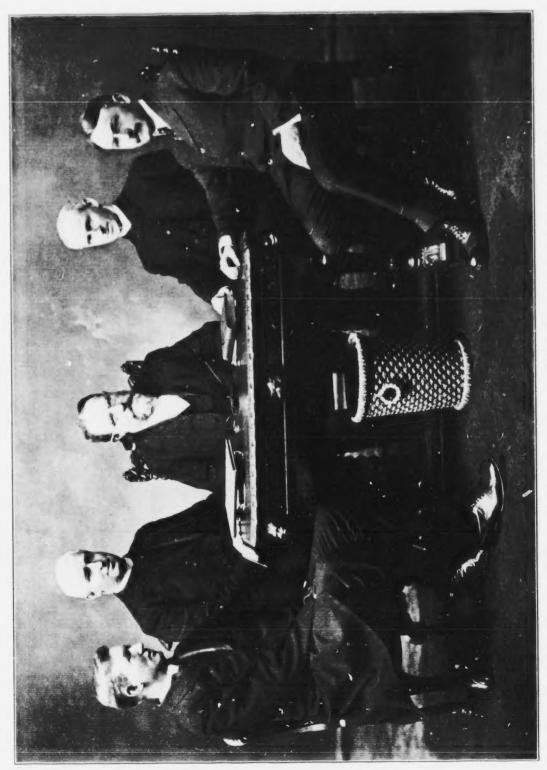
Every volume is expected with deep anxiety, for it gives the true light on so many questions which have hitherto been either misrepresented or obscured.

Accept my sincere congratulations for the noble work you have undertaken, and I pray God to crown it with success.

Your devoted servant in J. C.

- Paul offect of agentreal





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# EDITORS OF THE CATHOLIC ENCYCLOPEDIA

# THE CATHOLIC ENCYCLOPEDIA

# Selections from Articles on the Most Holy Eucharist

Adoration, Perpetual

SOME OF THE PRINCIPAL CONGREGATIONS DEVOTED

TO THIS PRACTICE.

The Society of Piepus was founded in 1594, hav ing as one of its objects to honour the hidden life of Christ, by the Perpetual Adoration of the Blessed Sacrament. The Congregation of the Blessed Sacrament, or of the primitive observance, of Friars Preachers, known to-day as the Dominicans of the Perpetual Adoration of the Blessed Sacrament women), was founded in 1636, and has establishments throughout the world. Probably the best known in this country are at Newark, N. J., and at Hunt's Point, New York City. These religious fellow the Rule of St. Augustine Sacrament night and day. They carry the image of the Blessed Sacrament on the right arm and over the Blessed Sacrament on the right arm and over the Blessed Sacrament on the right arm and over the Blessed Sacrament of the Perpetual Adora tion of the Blessed Sacrament, and joined to their original name that of Daughters of the Blessell Sacrament. Anne of Austria founded, through Mère Mechtilde, a Benedictine, the first community of Benedictines of the Perpetual Adoration of the Blessed Sacrament, in 1654, an institute widely spread throughout continental Europe. The members take a solemn yow of Perpetual Adoration, burning the conventual Mass are the second of During the conventual Mass one of the community kneels in the middle of the choir, having a rope around her neck, and holding a lighted torch, as a. reparation to the Blessed Eucharist so frequently insulted. Their password is "Praised be the Blessey! Sacrament of the Altar". It is their salutation in their letters and visits, at the beginning of their office, the first word pronounced on waking, the last said on retiring. The Order of Religious of St. Norbert, founded in 1767 at Coire (Switzerland), per-petually adore the Blessed Sacrament, singing Ger-man hymns. The Perpetual Adorers of the Blessed Sacrament (women), commonly known as Sacramentines, were founded at Rome, by a Franciscan sister, and were approved by Pius VII in 1807. During their nocturnal adoration the Blessed Sacra ment remains in the tabernacle. The Sisters of the Perpetual Adoration at Quimper were founded in 1835. In addition to the Perpetual Adoration, they train young girls to become domestics, or teach them a trade. A Congregation of Religious of the Perpetual Adoration was founded in 1845 at Einsiedeln, Switzerland. The sisters wear a small ostensorium on the breast, to indicate their special function of perpetual adorers. The Congregation of Ladies of the Adoration of Reparation, founded after the Revolution of 1848, have three classes of members, whose common duty is the Perpetual Adoration. The Congregation of the Sisters of the Perpetual Adoration and of the Poor Churches, founded originally in Belgium, has houses all over the world. By a special decree of the Congregation of Indulgences the seat of this archconfraternity was transferred to Rome

in 1879, where it absorbed the archeonfraternity of the same name already existing there. Its work, however, is not strictly a Perpetual Adoration. The Society of the Most Blessed Sacrament, founded in Society of the Most Bensed Sacraneth, 1857 by Père Eymard, is perhaps the best known of all. The members are divided into three classes: (a) the religious contemplatives consecrated to the perpetual adoration; (b) the religious, both contemplative and active, who are engaged in the sacred ministry; (c) a Third Order, priests or laies, who follow only a part of the Rule. This society maintains a Eucharistic monthly called "Le Très Saint Sacrament"; the American edition is called "The Sentinel of the Blessed Sacrament". It has an auxiliary society of female religious, and has house auxiliary society of female religious, and has houses all over the world. Its houses in Montreal, Canada, and in New York City are well known. The Eucharistic League of Priests through its monthly, "Emmanuel", practically maintains the Perpetual Adoration among its priestly members. (From the four-column article by Rev. Joseph H. McMahon.)

Agape

FUNERAL FEASTS IN THE EARLY CHURCH AND THE HOLY EUCHARIST.

The celebration of funeral feasts in honour of the dead dates back almost to the Leginnings of the worship of the departed-that is, to the very earliest times. The dead, in the region beyond the tomb, were thought to derive both pleasure and advantage from these offerings. The same convic tion explains the existence of funeral furniture for the use of the dead. Arms, vessels, and clothes, as things not subject to decay, did not need to be renewed, but food did; hence feasts at stated seasons. But the body of the departed gained no relief from offerings made to his shade unless these were accompanied by the obligatory rites. Yet the funeral feast was not merely a commemoration; it was a true communion, and the food brought by the guests was really meant for the use of the departed. milk and wine were poured out on the earth around the tomb, while the solid food was passed in to the corpse ( ough a hole in the tomb.

The use of the funeral feast was almost universal in the Graco-Roman world. Many ancient authors may be cited as witnesses to the practice in classical lands. Among the Jews, averse by taste and reason to all foreign customs, we find what amounts to a funeral banquet, if not the rite itself; the Jewish colonies of the Dispersion, less impervious to sur-rounding influences, adopted the practice of fraternal banquets. If we study the texts relative to the Supper, the last solemn meal taken by Our Lord with His disciples, we shall find that it was the Passover Supper, with the changes wrought by time on the primitive ritual, since it took place in the evening, and the guests reclined at the table. As the liturgical meal draws to a close, the Host introduces a new rite, and bids those present repeat it when He shall have ceased to be with them. This done,

they sing the customary hymn and withdraw. Sinch is the meal that Our Lord would have renewed, but it is plain that He did not command the repetition of the Passover Supper during the year, since it could have no meaning except on the Frast itself. Now the first chapters of the Acts of the Apostles Now the first chapters of the Reaking of Bread took state that the repast of the Breaking of Bread took place very often, perhaps daily. That which was repeated was, therefore, not the liturgical feast of the Jewish ritual, but the event introduced by Our Lord into this feast when, after the drinking of the fourth cup. He instituted the Breaking of Bread, the Encharist. To what degree this new rite, repeated by the faithful, departed from the rite and formula of the Passover Supper, we have no means, at the present time, of determining. It is probable, however, that, in repeating the Eucharist, it was deemed fit to preserve certain portions of the Pass over Supper, as much out of respect for what had taken place in the Connectium as from the impossibility of breaking roughly with the Jewish Pass over rite, so intimately linked by the circumstances with the Eucharistic one.

This, at its origin, is clearly marked as funerary in its intention, a fact attested by the most ancient testimonies that have come down to us. Our Lord. in instituting the Eucharist, used these words: "As often as you shall eat this Bread and drink this chalice, you shall show forth the Lord's Death " Nothing could be clearer. Our Lord chose the means generally used in His time, namely: the funeral banquet, to bind together those who remained faithful to the memory of Him who had We must, however, be on our guard against associating the thought of sadness with the Eucharistic Supper, regarded in this light. If the memory of the Master's Passion made the commemoration of these last hours in any measure sad, the glorious thought of the Resurrection gave this meeting of the brethren its joyous aspect. The Christian assembly was held in the evening, and was continued far into. the night. The supper, preaching, common prayer, ... the breaking of bread, look up several hours; the meeting began on Saturday and ended on Sunday, . Mressity of several altars in each church arose.

### Altar (in Liturgy)

NECESSITY .- In the New Law the altar is the table on which the Eucharistic Sacrifice is offered. Mass may sometimes be celebrated outside a sacred place, but never without an altar, or at least an altarstone. In ecclesiastical history we find only two ex ceptions: St. Lucian (312) is said to have celebrated Mass on his breast whilst in prison, and Theodore, Bishop of Tyre, on the hands of his deacons (Mabil lon, Prief. in 3 sec., n. 79). According to Radulphus of Oxford (Prop. 25), St. Sixtus II (257-259) was the first to prescribe that Mass should be celebrated on an altar, and the rubric of the Missal (XX) is merely a new promulgation of this law. It signifies, according to Amalarius (De Eccles. Officiis, I, xxiv) the Table of the Lord (mensa Domini), referring to the Last Supper, or the Cross (St. Bernard, "De Coena Domini"), or Christ (St. Ambrose, IV, "De Saeram.", xii; Abbot Rupert, V, xxx). The last meaning explains the honour paid to it by incensing it, and the five crosses engraved on it signify His five wounds.

Position .- In the ancient basilicas the priest, as he stood at the altar, faced the people. The basilicas of the Roman Empire vere, as a rule, law courts or

meeting places. They were generally spacious, and the interior area was separated by two, or, it might be, four rows of pillars, forming a central nave and side aisles. The end opposite the entrance had a semi-circular shape, called the apse, and in this por tion, which was raised above the level of the floor, sat the judge and his assessors, while right before him st..od an altar upon which sacrifice was sifered before beginning any important public business. When these public buildings were adapted for Chris ting assemblies slight modifications were made. The apse was reserved for the bishop and his clergy; the faithful occupied the centre and side aisles, while between the clergy and people stood the altar. on the altar was placed, in churches, in the apse against, or at least near, the wall, so that the priest when celebrating faced the cast, and behind him the people were placed. In primitive times there was but one altar in each church. St. Ignatius the Martyr, Cyprian, Ireneus, and Jerome, speak of only one altar (Denedict XIV, "De Sacr, Misser", § 1. xvii). Some think that more than one altar existed in the Cathedral of Milan in the time of St. Ambrose, because he sometimes uses the word altaria. although others are of opinion that altaria in this place means an altar. Towards the end of the sixth century we find evidence of a plurality of altars, for St. Gregory the Great sent relies for four altars to Pulladius, Bishop of Saintes, France, who had placed in a church thirteen altars, four of which remained preconsecrated for want of relies. Although there was only one altar in each church, minor altars were creeted in side chapels, which were distinct buildings, barches even at the present day) in which Mass wos celebrated only once on the same day in each charch (Benedict XIV, ibidem). The fact that in the early ages of Christianity only the bishop cele brated Mass, assisted by his elergy, who received Holy Communion from the bishop's hands, is the reason that only one altar was erected in each church. tan after the introduction of private Masses the

thus passing from the commemoration of the sadhours to that of the triumphant moment of the
Resurrection, and the Eucharistic feast in very exported on four columns, which not only formed
truth "showed forth the Lord's Death", as it a protection against possible accidents, but in a
will "until He come". Our Lord's command was "greater degree served as an architectural feature of
understood and obeyed. (From a three column arimportance. This canopy was known as the cibarium or tegurium. The idea of it may have been CIBORIUM OR CANOPY .- From the fourth century suggested by memoria such as those which from the earliest times protected the graves of St. Peter and St. Paul; when the basilicas of these Apostles were erceted, and their tombs became altars, the appropriateness of protecting-structures over the tombaltars, bearing a certain resemblance to those which already existed, would naturally suggest itself. However this may be, the dignified and beautifully ornamented ciborium as the central point of the basilica, where all religious functions were performed, was an artistic necessity. The altar of the basilica was simple in the extreme, and, consequently, in itself too small and insignificant to form a centre which would be in keeping with the remainder of the sacred edifice. The ciborium admirably met this ment. The alters of the basilicas erected by Conment. The alters of the basilicas erected by ciboria, one stantine at Rome were surmounted by ciboria, one of which, in the Lateran, was known as a fastidium. and is described with some detail in the "Liber Pontificalis" (I, p. 172, and the note of Duchesne on p. 191). The roof was of silver and weighed 2,025 pounds; the columns were probably of marble or of porphyry, like those of St. Peter's. On the front of the ciborium was a scene which about this time became a favourite subject with Christian artists: Christ enthroned in the midst of the Apostles. All

the figures were five feet in height: the statue of the Lord weighed 120 pounds, and those of the Apostles ninety pounds each. On the opposite side, tacing the apse, Our Lord was again represented enthroad, but surrounded by four Angels with spears; a good idea of the appearance of the Angels may be had from a mosaic of the same subject in the church of Sant' Apollinare Nuovo, at Ravenna. The interior of the Lateran Ciborium was co-cred with gold, and from the centre hung a chandelier (farus) 'of purest gold, with fifty dolphins of purest gold weighing fifty pounds, with chains weighing twenty five pourds'. (From articles extending to 22 pages, by Rev. A. J. Schulte, Rev. Andrew J. Shipman, Rev. Charles H. Souvay, and Rev. Maurice M. Hassett.)

### Benediction of the Blessed Sacrament

Its History .- Under the influence of this idea, the Blessed Sacrament in the processions which became common after the institution of the feast of Corpus Christi in 1246, came by degrees to be carried in transparent vessels, resembling our present monstrances. Moreover, a custom grew up, espe-cially in Germany, of keeping the Blessed Sacrament continually exposed to view in churches. It was forbidden by many synods, but a sort of com-promise was arrived at through the construction of the Sakramentshauschen of which so many examples still exist in central Europe. These tabernacles, of great height and imposing appearance, were erected in the most conspicuous part of the church, and, there the Blessed Sacrament was reserved in a mone. there the Blessed Sacrament was reserved in strance behind a metal door of lattice work which strance behind a metal door of lattice work which allowed a more or less free view of the interior. was thus that the practice developed, though partly kept in check by synodal decrees, of adding sojemnity to any function, even the Mass itself, by exposing the Blessed Sacrament during its contin-

Turning now to our second element, we find that from the beginning of the thirteenth century, a custom prevailed among the confraternities and guilds which were established at that period in great numbers of singing canticles in the evening before a statue of Our Lady. These cantieles were ealed Lande and were often composed in the vulgar tongue, becoming in the hands of such poets as the Franciscan Jacopone da Todi, one of the great popular influences which helped to develop a native Italian literature. Confraternities were formed for the express purpose of singing these canticles and their members were called Loudesi. It was such a company of Laudesi that brought together the seven holy founders who, in the first half of the the seven nois founders who, in the urst hair of the thirteenth century, established the Order of Servites, or Servants of Mary. Although the laude hardly flourished outside Italy, where both the language and the character of the people lent themselves readily to the composition of innumerable canticles, the idea of an evening service of a popular character sung before the statue of Our Lady, spread throughout Europe. In particular, the "Salve Regina", a special devotion of the Servites, Dominicans, Carmelites, and other orders, was consecrated by usage to this rite, and we find traces everywhere of its being sung, often by choirs of boys, for whom a special endowment was provided, as a separate evening service. In France, this service was com-monly known as a Salut, in the Low Countries as the Lof, in England and Germany simply as the Salve.

Now it seems certain that our present Benediction service has resulted from the general adoption of this evening singing of canticles before the statue of Our Lady, enhanced as it often came to be in the course of the sixteenth and seventeenth centuries by the exposition of the Blessed Sacrament, which constitutional solemnity. The blessing at the close seems to have been added simply because the custom gained ground of making the sign of the cross over the people whenever the Blessed Sacrament was replaced in the tabernacle after a procession or after being carried to the sick or any kind of an exposition. But in the course of the seventeenth century, we find numberless bequests for Saluts in French wills, the items to be song, often of a most miscellaneous character, being minutely specified, and among these the condition is frequently appended that the Blessed Sacrament should be exposed during the whole time of the Salut. (From the article by Kev. Herbert Thurston.)

### Bread, Liturgical Uce of

HOW ALTAR BREADS WERE FURNISHED IN THE EARLY CHURCH,

In the primitive Church the bread and wine for the sacrifice were brought to the altar by the faithful, each contributing his share. A relic of this practice may now be seen in the rite of consecration of a bishop, for at the Offertory the newly consecrated bishop presents to the consecrator, among other gifts, two loaves of bread, one of which is gilded, the other silvered, and both ornamented with the coat of arms of the consecrator and of the bishop elect. A similar usage is found in the ceremony of the solemn canonization of saints, where at the Offertory, one of the cardinalpriests makes an offering to the pope of two loaves of bread, one gilded and the other silvered. Although in the beginning bread which served for common use was offered at the altar, still, growing reverence for the Holy Eucharist soon effected a change, so that the altar breads were specially prepared, assuming a round form of moderate thickness, and were stamped with a cross or some other significant religious emblem having special reference to Our Lord in the Eucharist. These hosts became smaller and thinner in the Western Church until they assumed the light, wafer-like form now so common.

In the Holy Eucharist, bread thus serves for the offering of the sacrifice, and after the Consecration for the Communion of the celebrant, the clergy, and the laity, as well as for reservation in order that Communion may be brought to the absent, or that the Blessed Sacrament may be adored in the tabernacle or in the monstrance. In Rome at one time it was the custom of the pope to send a part of the conse-crated bread to the priests in the titular churches that all might be united in offering the same sacrifice, so that this fermentum, as it was called, might in a spiritual sense leaven the whole mass of the faithful, and make them one with the pope in faith and wor-Bishops also were once accustomed to send the Eucharistic Bread to their priests for the same purpose, and also to each other to signify that they admitted one another into ecclesiastical communion. To prevent abuses and profanation to the Sacrament, this custom was early prohibited and soon disappeared. The usage then began of sending blessed bread instead of the Holy Eucharist to those who did not communicate at the Mass, and to those who might wish to receive this gift as a pledge of communion of Those who did not communicate received bread offered at the Offertory of the Mass but not consecrated. It appears to have received no other blessing than that of the Offertory prayer, and was considered blessed because it formed part of the obla-This bread is called culogia, because it is blessed and because a blessing accompanies its use; it is also called antidoron, because it is a substitute for the doron, the real gift, which is the Holy Eucharist. The culogia is prescribed in the new it is St. Basil and St. John Chrysostom, but now it is

communicants. It existed also in the West, and is mentioned by St. Gregory of Tours, the Council of Nantes, and Leo IV, in terms which would make it

appear a somewhat universal custom.

The little loaves or cakes of bread which received a special benediction and were then sent by bishops and priests to others, as gifts in sign of fraternal affection and ecclesiastical communion, were also called culogia. Persons to whom the culogia was refused were considered outside the communion of the faithful, and thus bishops sometimes sent it to an excommunicated person to indicate that the censure had been removed. Later, when the faithful no longer furnished the altar-bread, a costom arose of bringing bread to the church for the special purpose of having it blessed and distributed among those present as a token of mutual love and union, and this custom still exists in the Western Church, especially in France. This blessed bread was called panis benedictus, panis lustratus, panis lustralis, and is now known in France as pain benit. It differs from the eulogia mentioned above, because it is not a part of the oblation from which the particle to be conse-crated in the Mass is selected, but rather is common bread which receives a special benediction. In many places it is the custom for each family in turn to present the bread on Sundays and feast days, while in other places only the wealthier tamilies furnish it. Generally the bread is presented with some solemnity at the Offertory of the parochial Mass, and the priest blesses it before the Oblation of the Host and Chalice, but different customs exist in different dioceses. The prayer ordinarily used for the blessing is the first or second benedictio panis printed in the Roman Missal and Ritual. The faithful were exhorted to partake of it in the church, but frequently it was carried home. This blessed bread is a sacramental, which should excite Christians to practise especially the virtues of charity and unity of spirit, and which brings blessings to those who partake of it with due devotion. The Church, when blessing it, prays that those who eat it may receive health both of soul and body: "ut omnes ex eo gustantes inde corporis et animæ percipiant sanitatem"; "ut sit omnibus sumentibus salus mentis et corporis". This usage was brought from France to Canada, and was practised chiefly in the province of Quebec. There the pain benit was blessed immediately after the Asperges, and then distributed to those who assisted at high Mass. The parishioners furnished it in turn, and vied with one another in presenting as rich and fine a pain benit as possible, until finally the bishops, seeing that it entailed too much expense upon those seeing that it challed too lines expense upon those in poorer circumstances, prohibited it. Within the last twenty-five or thirty years the custom has almost entirely disappeared. In some instances the pain benit was used not only with superstitious intent, and its virtues exaggerated beyond measure, but also for profane purpose

In the present Roman Ritual there are six blessings for bread. Two of these are entitled simply bene-dictio panis, and, as mentioned above, are often used for blessing the pain benit. The third, entitled bene-dictio panis et placentarum (blessing of bread and cakes), is found in the appendix among the bless ings which are not reserved. The other three are approved for particular localities, and are special blessings given under the invocation of certain saints, usually on their feast days, in order to gain special favours through their intercession. The first, approved for the Archdiocese of Cologne, is a bless ing of bread, water, and salt given under the invocation of St. Hubert; the second, approved for the Diocese of Bois-le Duc, is a blessing of bread and water under the invocation of St. Machutus; and the third, for the Diocese of Urgel, is a blessing of brend, wine, water, and fruit to be used on the feast

of St. Blasius. Some other places have local customs of blessing bread on certain feast days, as for instance on the feasts of Ste-Geneviève, of St.

Nicholas of Tolentino, and others.

Bread is also used in the rito of ordination of priests, as a Host is placed upon the paten which the candidates touch, in order to signify that power is given to them to consecrate bread into the Body of Christ. It is also sometimes prescribed in the rubrics that the bishop, after using the Holy Oils, as for example at confirmation and ordination, shall cleanse his fingers with crumbs of bread. Such, in the Christian liturgy, are the more important and general uses of bread, which, it will be seen, are conexception of some few blessings of bread for special purposes, most of these customs are closely connected with the Eucharistic sacrifice, and generally derive their origin from ceremonies practised with the Eucharistic bread. (From the article by Rev. J. F.

### Canon of the Mass

THE CANON IN THE FIRST CENTURY .- In the first century, as known, the Church of Rome, like all other Christian Churches, celebrated the Holy Lucharist by obeying Christ's direction and doing as He had done the night before He died. There were the bread and wine brought up at the Offertory and consecuted by the words of Institution and by an invocation of the Holy Ghost; the bread was broken and Communion was given to the faithful. Undoubtedly, too, before this service lessons were read from the Bible, litanies and prayers were said. It is also brown that this Mass was said in Greek. Hellenistic Greek was the common tongue of Christians, at any rate outside Palestine, and it was spoken by them in Rome as well as everywhere else, at the time when it was understood and used as a sort of international language throughout the empire. This is shown by the facts that the inscriptions in the catacombs are in Greek, and that Christian writers at Rome (I Ep. Clem., etc.) use that language (cf. de Rossi, "Roma saw.", II, 237). Of the liturgical formulas of this first period little is known. The First Epistle of St. Clement contains a prayer that is generally considered liturgical (lix-lxi), though it contains no reference to the Eucharist, also the statement that "the Lord commanded offerings and holy offices to be made carefully, not rashly nor without order, but at fixed times and hours". It says further: "The high priest [i. e. bishop] has his duties, a special place is appointed to the priests, and the Levices have their ministry '' (xl). From this it is evident that at Rome the liturgy was celebrated according to fixed rules and a definite order. Chap. xxxiv tells us that the Romans "gathered together in concord, and as it were with one mouth" said the Sanctus from Is., vi, 3, as we do. St. Justin Martyr (died c. 167) spent part of his life at Rome and died there. It is possible that his "First Apology" was written in that city (Bardenhewer, "Altkirehl. Litt.", I, 206), and that the liturgy he describes in it (lxv-lxvi) was that which he frequented at Rome. From this we learn that the Christians first prayed for themselves and for all manner of persons. Then follows the kiss of peace, and "he who presides over the brethren" is given bread and a cup of wine and water, having received which he gives thanks to God, celebrates the Eucharist, and all the people answer "Amen." The deacons then give out Holy Communion (loc. cit.). Here is found the outline of our liturgy: the Preface (giving thanks), to which may be added from I Clem. the Sanctus, a celebration of the Eucharist, not described, but which contains the words of Insti-tution (c. lxvi, "by His prayer"), and which corresponds to our Canon, and the final Amen that still



HIGH MUTAK, CERTOSA OF PAVIA



keeps its place at the end of the Eucharistic prayer. Perhaps a likeness may be seen between the Roman use and those of the Eastern Churches in the fact that when St. Polycarp came to Rome in 155, Pope Anicetus allowed him to celebrate, just like one of his own bishops (Eusebius, 'Hist. Eccl.', V, xxiv). The canons of Hippolytus of Rome (in the beginning of the third century, if they are genuine; cf. Bardenhewer, op. cit., I, 541-3) allude to a Eucharistic celebration that follows the order of St. Justic. and they add the universal introduction to the Prefuse 'Surveym carda', etc.

Preface, "Sursum corda", etc.
USE of Latin in the Canon. Its present Lit-JOY DATES FROM GREGORY I .- The first great turning point in the history of the Roman Canon is the exclusive use of the Latin language. Latin had been used side by side with Greek, apparently for some time. It occurs first as a Christian language, ot in Rome, but in Africa. Pope Victor I (190-2.2 an African, seems to have been the first Roe in bishop who used it (supposing that the Ps.-Cyprian, "De Aleatoribus", is by him, Harnack, Der Ps.-Cypr. Tractat, de Aleatoribus", Leipzig, 1555). After this time it soon becomes the only anguage used by popes; Cornelius (251-53) and Stephen (254-57) wrote in Latin. Greek seems to lave disappeared at Rome as a liturgical language n the second half of the third century (Kattenbusch, "Symbolik", 11, 331), though parts of the Liturgy were left in Greek. The Creed was sometimes said in Greek down to Byzantine times (Duhesne, "Origines", 290). The "Ordo Rom, I

says that certain psalms were still said in Greek Mabillon, Mus. Ital., II, 37-40); and of this liturgreal use of Greek there are still remants in our Kyrie Eleison and the "Agios o Theos.", etc., on Good Friday. Very soon after the acceptance of Latin as the only liturgical language we find allusions to parts of the Eucharistic prayer, that are the same as parts of our present Canon. In the time of Pope Damasus (366.84) a Roman writer also was guilty of the surprising error of identifying Melchisedech with the Holy Ghost writes, "The ing Melchisedech with the Holy Ghost writes, "The Holy Ghost being a bishop is called Priest of the most high God, but not high priest?" (Sacerdos appellatus est excelsi Dei, non summus: "as our people presume to say in the Oblation" ("Quasticles V et N. Test." in P. L., XXXV, 2329; Duchesne, op. cit., 169). These words evidently is to the form "thy high priest Melchisedech" summus sacerdos tuus Melchisedech) in the Canon. Pseudo-Ambrose in "De Sacramentis" (probably about 400 or later; cf. Bardenhewer, "Patroogie", 407) quotes the prayers said by the priest in the Canon: "Fac nos hanc oblationem adscriptam, ratam, rationabilem, acceptabilem, quod figura tam, ratam, rationabilem, acceptabilem, quod figura est corporis et sanguinis Iesu Christi. Qui pridie quam pateretur, in sanctis manibus suis accepit panem, respexit in cœlum ad te, sancte Pater omnipotens, æterne Deus, gratias agens, benedixit, fregit irre tumque apostolis suis et discipulis suis tra-ulit dicens: Accipite et edite ex hoc omnes: hoc est enim corpus meum quod pro multis confringetur. Similiter etiam calicem, postquam conatum est, pridie quam pateretur accepit, respexit in colum ad te, Same to Pater omnipotens, æterne Deus, gratias agens, benedixit, apostolis suis et discipulis suis tradidit chens: Accipite et bibite ex hoc omnes: hic est enim sanguis meus.'' "And the priest says", continues the author, "Ergo memores gloriosissime eius passionis et ab interis resurrectionis et in cœlum adseensionis, offerimus tibi hanc immaculatam hostiam, hune panem sanctum et calicem vitæ æternæ; et petimus et precamur, ut hanc oblationem suscipias in sabi om altari tuo per manus angelorum tuorum, sicut suscipere dignatus es munera pueri tui iusti Abel et sa rificium patriarche nostri Abrahæ et quod tibi ob-

tulit summus sacerdos Melchisedech'' (quoted by Duchesne, op. cit., 170; P. L., XVI, 443). It will be seen that the whole of this prayer, but for a few unimportant modifications, is that of our Canon Pope Damasus has been considered one of the chief compilers of the Roman Liturgy. Probst thinks that he ordained the changes in the Mass that occur be cause of the calendar of seasons and feasts, and attributes to him the oldest part of the Leonine Sacramentary (Lit. des IV. Jahrhunderts und deren Reform, 455 sqq.). Funk in the "Tubinger Quartal schrift" (1894, 683) denies this. One liturgical change made by this pope is certain. He introduced the word Alleluia at Rome (Greg. I. Epp. IX, xii, in P. L., LXXVII, 956). Innocent I (401 17) refers to the Canon as being a matter he ought not to de scribe-an apparent survival of the idea of the D.s. Peace is given, by which it is shown that the people have consented to all that was done in the holy mysteries and was celebrated in the churchalso says that at Rome the names of persons for whom the celebrant prays are read in the Canonfirst the offertory should be made, and after that the names of the givers read out, so that they should be named during the holy mysteries, not during the parts that precede" (ib.). That is all that can be known for certain about our Canon before Gregory 1. The earliest books that contain its text were written after his time and show it as approved by him

A question that can only be answered by conjeture is that of the relation between the Roman Canon and any of the other ancient liturgical Ana phoras. There are undoubtedly very striking parai lels between it and both of the original Eastern rites, those of Alexandria and Antioch. Mgr. Duchesne is inclined to connect the Roman use with that of Alex andria, and the other great Western liturgy, the (fal lican Rite, with that of Antioch (Origines, 54). But the Roman Canon shows perhaps more likeness to that of Antioch in its formulæ, These parallel passages have been collected and printed side by side by Dr. Drew in his "Entstehungsgeschichte des Kanons in der romischen Messe'', in order to prove a thesis which will be referred to later. Meanwhile, whatever may be thought of Drew's theory, the like ness of the prayers cannot be denied. For instance, the Intercession in the Syrian Liturgy of St. James begins with the prayer (Brightman, "East Lit.", 89.90): "Wherefore we offer unto Thee, O Lord, this same fearful and unbloody sacrifice for thy holy places . . . and especially for holy Sion . . . for thy holy church which is in all the world Remember also, O Lord, our pious bishops especially the fathers, our Patriach Mar N. and our Bishop' ["and all the bishops throughout the world who preach the word of thy truth in Orthodoxy' Greek Lit. of St. James]. The whole of this prayer suggests our "Imprimis que tibi offerimus" and certain words exactly correspond to "toto orbo terrarum" and "orthodoxis", as does "especially" to "imprimis", and so on. Again the Svrian Ana phora continues: "Remember also, O Lord, those who have offered the offerings of thine holy altar and those for whom each has offered |cf. "pro quibus tibi offerimus vel qui tibi offerunt' Remember, O Lord, all those whom we have men tioned and those whom we have not mentioned" (ib., p. 92). "Again vouchsafe to remember those who stand with us and pray with us [et omnium circum stantium", ib., 92]; Remembering . . . especially our all holy, unspotted, most glorious lady, Mother of God and ever Virgin, Mary, St. John the illustrious prophet, forerunner and baptist, the holy Apostles Peter and Paul, Andrew . . . . [the names

of the Apostles follow]..., and of all thy Saints for ever... that we may receive thy help? [ut in omnibus protectionis time muniamur auxilio?', Greek St. James, ib., 56.571. The words of Institution of the following stream that is almost identical with our Pridle quam pateretur" (ib., 86.87). The Anamosis op 800 begins: "Commemorating therefore "Lodo or memoras"! O Lord, thy death and resurting on the third day to an the tamb and thy is a constant of the saint of the

It is then that these general chara eveny in fill to to the second of Construction of the Construction of Miles of the Construction of t VI TO THIS PORCE SOURCE NOT A LEATIN VERSION OF THE Toy Thursh which is in all the world So all dissal long contained the words 'et pro rege testro N'.' after 'et Antistite nostro N.'.' (see below). It has a prayer for the celebrant himself Brightman, 90), where our Missal once contained at such a prayer (below). The treatise "De Sacramentis" gives the words of Institution for the Chalice as "Hie est sanguis meus", just as does the Syrian Liturgy. There are other striking resemblances that may be seen in Drews. But the other Eastern Brurgy, the Alexandrine use, also shows very striking parallels. The prayer for the celebrant, of whether the form was "Milit quome indignissimal familia to propiting esse digneris, et ab omnibus memoratorum offensionibus emundare" (Ebner, "Miss. Rom.", 401), is an almost exact translation of the Rom. ", 401), is an almost exact translation of the Alexandrine text: "Remember me · rresponding ass, O Lord the humble and unworthy servant, and terger in oals Brighthad, I. The debter I. De Saer, I muotes the Roman Canon as saying the restriction of th by the description of the descri Phonographical to Obeign in lyinguos In the Gelesian \_ s fiat dilectissimi filii tui Domini Dei nostri Iesu to the Mass and are the dilution of the parties of the control of Materials of Edward States and St The Antrochene Laturgy puts the whole of or I pourse. Alexandria it comes before. And Canon the greater part of this intercession Property of the grant part of this interession of the property entrans the control of the Anamnesis 

A second second

been seen that the prayers themselves can be traced back a very long way. Is their arrangement among themselves as old as they are, or is our present but on a rearrangement of parts that once stood in abother order! Every one who has studied its text a is no ticed certain grave difficulties in this arrangement. The division of the Intercession, to which is become has been made, is unique among fiturgies and so, the cult to account for. Again, one little word, the sothat the the Canon, has caused miner question and many not very successful attempts toyo constraints of the first the form to goest for given by the constraint given by the fiven the sets of the transpose passing the state of the set and the state of the state of expert some proper that true may accept our offer a part desome reference such as is found in the bash the itargies to the sacrifices of Abraham, Meanischen, at should then be hatera, to contain a . " Vet therefore we mumbly pray Thee, most that the Father, etc. But there is no next to be set, and and sion in what goes before. No preface has any a tri An energy presentation of the countries buffer, our life or out of the Preface (Lat. der drei ersten Jahrh deb r ten, 349). At any rate there is no trace of P. Cher in our preface or in any of the other rites. Thathofice (Kath. Liturgik, H. 199) tries to explain the wage tur by a very forced connexion of incas with the Sanctus. Gihr (Das heilige Messopfer, 550) far ny considers the difficulty, and is content with a vegue allusion to the close connexion between Prefuce and Canon. Other difficulties are the reduplicate as between the ideas of the "Hane igitiar" and the "Nobis quoque pecentoribus". Various adestots to older forms of the Canon increase the number of these difficulties. Dr. Drews has suggested as the solution the following theory. He thinks that the Canon, while consisting of much the some players. was originally arranged in a different order, income, in the same way as the Syrian Anaphotic week, it so as that me the fifth or tare shortly before it became stereotyped in the transit St Gregory the Great, its order was party to also to is a state of the cost of the state of the s romischen Messe). The original order sugg station

(A) "Cham obtained ....."; (2) "Q, proceeding the first of the control of the con

If consons for this signs on the first that in the signs of the grant enterings of the symmethy and the second and the resemblance to the symmethy and the diptycles for hydrogram proving a latter essertion of the saints, would all come together after the Carsona that Markey, the signs of the TS pp. 18 for the transfer and the referential to the transfer to the transfer the Saints would be not to so in the kind of the thomodern to saint to kind of the Saints and the words of Institution, as in both Eastern these and the signs of the transfer in Saints and the saint of the Proventia kind of the Microscopial states of the Saints and the saint of the saints of the Microscopial states of the Saints and the saint of the saints of the Saints and the saints of the saints of the Saints and the saints of the sain

oving. And to us sinners', etc. This pass the Intercession after the 'Suppliers' prayer, and exactly corresponds to the order suggester move. Lastly, in 1567 Matthias Flacius pidaste tiam "Ordo Mis-Fig. 1. The protect in Algebra, the which there are strokes 1. The Large sequence of the province. It begins with the Large three the province the province of product in Vinters, "To and que coel rate. The Life que coel rate. The Life sop the work they are sting. that I is the second of the se beet, before there exists a fathered transfer the provention of the special constitution of to the northern dead. The control of the province that keegaan meetra la oor af Abrijaana, Islande da da abrijaan keegaan da da abrijaan da abrij keep for he in peges O fact, a Christia, to plensing and sinfess or a to or most gatoring is to be the feet of the Protection When Thomas dest and Thou winest, only with the stane at a office; through thy only begotten Sor our Lord and God and Saviour, Jesus Christ. Brightman, ... We test to be to the relation to the containing actioning ther begrige, the prayer that we have be kept. pare and in prevente has the assembled the contract of our axes and prepared to stress and treatment of the contract of the co the the decourt axes in the specifies to state the re-tes of the Por Christian Dominian costronal, working a . makener a break to the mine of the Each distributer. The Syrian form with its plant reference to much to the that to achieve a some more clearly to be a contransition of a prayer for the faithful appared. But in the Roman form too is to del such a tractories to the vords (for both ab elegan darmators) and proposes to divide the "Have ignar" into two separate parts. The second mail beginning at the works " in squarestees", and different ging a feet the end of the California Day of the Degal when term in a product of the "News qua-pered ribus", we refros the physical state of , while the sample of the stip men, iliquam et societatem donare a \_bet.s a ne transcription diquam et societatem uonamente si Apostolis et Martyribus i hang an eero i has elect partition in the sign of the regret second but, too, we do to age to the Interession atter the Corsolatine, and we have going virial to gether with the "N dos query." In any case, even In any case, even in the present arrangement of the Caron the "Nohas quarte" of the greatest Comment of a presenting tis's shows that at R recease in other increases the trendel rice of process for ourse test, that we thoughty had a positional abbessed bent, to cover by a state in the company of the sames, after our prover for the faithful departed was accepted as natural

The first base of the C.Haro "giver" most pay be green the for lower to the end is necessarily first first and is a rempleation of the power "Que, about too," Both out, a could the same rethat God may graenously needs our offering. "Hand obtained at a 10 payout at elem "auther stay in the local of a Strategy of the second round was kan to the metal energy means notificating to be the series Salvenerts ", to objek peter or the same of the start was a time the appropriate to the in the second of the transfer of the transfer the control of the co I the proof desting the training of surgious band and poster loss their IV. V. We also show that ini postri Iosa Christe" IV. v. We also consultry the International Hotel ignur" is not original. The

parallel passages in Serapion and St. Mark's Litor y have simply ταύτην την θυσίαν (Drews, 16). It was, the place and object of this prayer have var a very much. It has been applied to all sorts of poposes, and it is significant that it occurs speten in connexion with the dead (Ebner, · less Rom, '., 412). This would be a natural result, tot's both of which have lost their natural place in the track of the terms of posts to supply the first and a total tripuam objectionem that we have put the last product the structure of the second transfer of the second the regret tree to the Canon would once "liane oblationem servitutis nostra, The state of the s the distance of the state of th " related that abitemple facere digneris, ut nobis ) see guis hat dilectissimi fili tui Domini strees Christi'' (Drews, 30), and so on, accord 2 to the or but a greated above. One word, ut. has the control of the company of the control our with a signer of the the control of the Quamber of the Control of visco, with his or here is all son, 1977. Dreas father tobs that such a conge in the arrangement of the Cosen, is not the new cater. Popes have most first its order on other or assons. Journes Dimeonas, the biographer of St. Giegory I, teds as that he reorthogod a few parts of the Canon "panea converters", Vita Greg. II, xvii.

When then may it's charge be supposed to have

best, mass? It was not mass in the time of Inno-cent I (401/417); it had already occurred when the to asian Soramentary was written seventh centors at may be taken for certain that in the time of St. Gregory 1. 200 dod; the Chuon already stood as it was now. The reason for believing that Innocent I stall knew only the old arrangement is that in the effect to be ent as of Engalerim, P. L., XX, 553-774 to implies that the Interession comes after the Cosseration. He says that the people for whom we ptay "should be wanted in the modes of the holy wasterns, not during the trings that go before, that by the very mysteries we should open the way for the proper ethan many ". In the diptychs are read after the any his been opened by the hely mysterns, to firm it. Canon must tollow the same order as the the total of Antioch, and at any rate place the "Com-10.11 Fatio vivorum after the Consecration. Supthere is a st have been made in the course of the title out its direws thinks that we can go farther at a scribe the change to Pope Gelasius I (492 96). A very sel tradition connects his name with, at any . . . . . . important work about the Canon. s cor t oldest Roman sacramentary known, although t is really later than St. Gregory, has been called the 'S tamentarium Gelasianium' since the Linth says to it he composed a sacramentary (De vir. ill., c. Gennadius Moreover, the "Liber Poutificalis" refers to has fiturgical work (Origines, 122) and the Stowe Vissa seventh century) puts at the head of our Cases the title "Canon dominicus Papæ Gelasi" Warren, 234). Baumer has collected all the (vi ) ( ) 'r 'le'asius's authorship of some impor tent sommeneary (Histor, Jahrb., 1893, 244 sqq.). It is at each that the passes and not compose the test . . . . . n. Its component parts have been traced It is the enter the But would not so vital a " of persistently connects our present Canon with \_ ... t Drews has noticed. Why was the reers a of the order made? Evidently to bring the It is a before the Consecration. This means to

change from the same order as Antioch to that of Alexandria. Is it too much to suppose that we have here a case of Alexandrine influence at Rome? Now it is noticeable that Gelasius personally had a great reverence for the venerable "second See" founded by St. Mark, and that since 482 Bishop John Talaia of Alexandria, being expelled from his own church by the Winephysites, so go and to be retige in Rome He would have celebrated his own liturgy in the pope scally, at twiscort any good you afform and exile for the Paith. May we then even go so far as to suggest that we owe the present vertainly unusual order of our Canon to Gelasius and the influence of John Talaia? So tar Drews (p. 38). His theory has not been unopposed. An argument against it may be found in the very treatise "De Sheramentis" from which he gathers some of his tig ments. For this treatise says: "In all other to that are said praise is given to God, prayers are said for the people, for kings, for others, but men he comes to consecrate the hely Sacrament the of Christ" (IV, iv). According to this author, then, the Intercession comes before the Consecration. On the other hand it will be noticed that the treatise is late. That it is not by St. Ambrose himself has long been admitted by every one. It is apparently an unitation of his work. De Mysterns, and may tave been composed in the fifth or sixth century Bardenhewer, "Patrologie", 407). Dom G. Morin thinks that Nicetas, Bishop of Romatiana in Dacia d. 485), wrote it (Rev. Bénéd., 1890, 151-59). In any case it may be urged that whatever reasons there are for ascribing it to an early date, they show equally conclusively that, in spite of its claim to escribe "the form of the Roman Church" (III, 1) it is Milanese. The very assurance is a proof that it was not composed at Rome, since in that case such a declaration would have been superfluous. An allusion occurring in a Milanese work is but a very muhtful guide for the Roman use. And its late date makes it worthless as a witness for our point. When it was written probably the change had already been made at Rome; so we are not much concerned by the question of how far it describes Roman or Milanese offices. So far the theory proposed by Drews, which seems in any case to deserve attention. From the other by Rev. Advan Feeteson

### Chalice

THE CHARLES TO THE MIDDLE AGES. - Of chances enther than the true of Charlemagne the existing specimens are so few and so doubtful that general ization of any kind is almost impossible. Besides the auctory mentioned chalice of Chelles, now destroyed. only two of trose still preserved can be referred contacted to a date earlier than the year 800. The most remarkable of these is that of Tassilo, which bears the inscription TASSILO DUX FORTIS + LUITPIRG V.KuA (80) REGAL . This beautiful piece of metal work exhibits an egg-shaped cup joined to a small coneal base by a knop. The character of the orna-centation shows clearly the predominance of Irish nthuckees, even if it be not actually the work of an Irish craftsman. Plainer in design, but very similar in form, is the chalice said to have belonged to St. Ledger. Its Eucharistic character is proved beyond loubt by the inscription which its bears: HIC CALIX SANGVINIS DNI THY XTL. If, as is possible, these words are intended to form a chronogram, they yield the date 748. Of the succeeding period, by far the most remarkable example preserved is the magnificent relic of Irish art known as the Chalice of Artagh, from the place near which it was accidentally discovered in 1868. This is a "ministerial" chalice and it has two handles. It is seven inches in height but as much as nine and a half inches in diameter.

and the bowl is capable of containing nearly three pints of liquid. The material is silver alloyed with copper, but gold and other metals have been used in its wonderful ornamentation, consisting largely of interlacing patterns and rich enamels. An inscription in very interesting ancient characters gives simply the names of the Twelve Apostles a list of the Last Support The date conjecturally assigned to this masterpiece from century. But in any case the broadening of the special and the firm and wide base week at a which is noticeable in nearly all the chances of the Romanesque period. The enance k and of at at St. Gozhn, Bishop of Toul (922 62), is stimpt section in the cathedral of Nancy. In its broad, low, erround form it much resembles the last named chalice. An other very beautitut ministeriai cha' o cirl bardhes but of later date (twelfth century!), is that or the Abbey of Wilten in the Tyrol. It may be added the although these double handled cups of precious metals to the double lit princarily intended for the Communion. of the people, they were also on great occasions us; ) by the celebrant in the Holy Sacrifice. The fresco in the under-church of San Clemente in Rome celeventh century?), representing the Mass of St. Clement shows a two handled chalice upon the altar, and the sich in the famois libergied wors Philly Inpanel of the Spitza collection (Kraus, "Christliche Kunst '', 11, 18

it is certain, nowever, that the chalaces conmonly used for the private Masses of patish prests and monks were of a simpler character, and in the eighth. minth and rollowing centuries much legislation was devoted to secure g that chainers should be made of becoming material. From a remark attributed to St. Boniface 7 70, that in the early ages of the thurch the prosts were of gold and the challes of wood, but that now the chalices were et gold and the priests of wood, it might be interred that ie would have favoured simplicity in the fattithere of the altar, but the synodal decrees of this period only aimed at promoting suitable reverence for the Mass. England seems to have taken the lead in this matter, and in any case the English canons may be quoted as typical of those which soon afterwards were entorced everywhere. Thus the Council of Celchyth. Chalsea. torbade the use of chalices or patens of horn quod de saconere sant, and the carons passed in the reign of Edgar, under St. Danstan, enformed that all chalness in which the "boaset is fullowed" should be of molten work cally orgation, and that none should be hallowed in a wooden vessel, The laws of the North ambitian priests imposed a fite upon all who should "hallow hoosel" in a woo en chaltee and the se-called carens of leftre repeated the infranction that chances of molten material, gold, silver, glass (glassen) or tin should be used, not horn, and especially not wood. Horn was rejected because blood had entered into its composition. Probably, now ever, the most tamous decree was that included in the "Corpus Juris" (cap. xlv, dist. i, de consecratione) "that the chalice of the Lord, together with the paten, if not gold, must be entirely made of silver. If, however, anyone is so poor, let him at least have a chalice of pewter. The chalice must not be made of brass or copper, because it generates rust (1. c. verdigris) which causes nausea. And let no one presume to say Mass with a chalice of wood or glass". This decree is traditionally attributed to a certain council of Reims, but Hefele is unable to identify it.

From the eleventh century onwards sufficient chal ices and representations of chalices survive to enable us to draw conclusions regarding their evolution of form. A round knop, short stem, broad firm base, and wide, rather shallow cup are characteristic of the earlier period. One of the richest surviving examples is the chalice known as that of St. Remi. It is remarkable for the maledictory inscription engraved on its base: QUICUNQUE HUNC CALICEM INVADIAVER.T VEL AB HAC ECCLESIA REMENSI ALIQUO MODO ALIEN WERIT ANATHEMA SIT. FIAT AMEN. In the thirteenth century, while the cup of the ordinary chalice still remains broad and rather low, and the base and knop are circular, we find a certain development of the stem. On the other hand the cup, in a large number of examples of the fourteenth century, tends to assume a conical or funnci shape, while the stem and knop become angular or prismatic in section, genbe to match the stem, and the knop itself is some times resolved into a group of studs or bosses, which in certain fifteenth century specimens give place to a mass of areading and architectural ornament set with figures. The stem is at the same time elongated and becomes muci taller. Under Renaissance influences. on the other hand, the ornamentation in the more sumptuous specimens of chalices is often excessive. spending itself in the form of figured repousse work pon the base and stem. The cup almost invariable essumes a tulip shape, which continues during the seventeenth and eighteenth centuries, while the chalbe greatly increases in height. With this, in the seventeenth century, often went a very time sten, of ngain a quite inadequate base, so that many corrects of this period leave the well founded impression of by the tragile or top heavy. The question of the restriction of Communion under both kinds and the consequent withdrawal of the chalice from 15 ...iv is a matter of some obscurity and does not Let g to the present article. In many places the t the Precious Blood was no longer given to the propot sooms that to reconcile them more easily to the har ge, a cup containing simple wine was presented to each communicant as he left the sanctuary after receiving the Sacred Host. Parish priests we seined to explain very carefully to the people that this was only ordinary wine intended to enable them to swallow the Host more readily. This practice. called purificatio, is still prescribed as part of the rite of the General Communion on Easter Day in the Caremoniale Episcoporum? (II, cap. xxix... Probably a special chalice of large capacity was reserved for this purpose. As it was very probably a chalice of large capacity, with handles, it seems in. possible to distinguish such a goblet from the care no estimates of earlier times. Another kind of chall ice referred to by archeologists is that said to have been used after baptism to give milk and honey to the neophytes, but no definite surviving example of such a vessel seems to be known.

PRESENT LEGISLATION .- According to the existing law of the Church the chalice, or at least the cap of it, must be made either of gold or of silver, and in the latter case the bowl must be gift on the mesole. In circumstances of great poverty or in time of persecution a calix stanneus (pewter) may be permit ted, but the bowl of this also, like the upper suttain of the paten, must be gilt. Before the chalice and paten are used in the Sacrifice of the Mass (next require consecration. This rite is carried out accord ing to a form specially provided in the "Fontiti cale?" and involving the use of hoty chrism. The consecration must be performed by a bishop (or, in the case of chalices intended for monastic use, by an at hot possessing the privilege), and a bishop cause? in an ordinary way delegate any priest to perform this function in his place. Further, if the charmer time its consecration-which happens for example if in tankon or the any perferenced or even it it has had to be sent to have the bowl regilied-it a necessary that it should be reconsecrated by the bishop before it can again be used. Strictly speak ing, only priests and deacons are permitted to touch

the chalice or paten, but leave is usually granted to sacristans and these others v appointed to take charge of the vestments and sacred vessels.

ADJUNCES OF THE CHARLE.-These are the cor peral, the purificator, the pall, the burse, and the chance veil. The corporal q, v,) will be considered set arately. The partile iter purificatorium or more about his view of the consists of a rectangu are piece of linear smally folded twice lengthwise and and across the top of the chalice. It is used for wiping and trong the chaltee, or the paten, or the priest's aps. (2) (free the ablutions. Unlike the exporal and the pall, it requires no special blessing In the Matte Ages it was not customary, as it is new idays, to reach prost to have a purificator of hisown, frequently received, but it seems that a cloth of this kind was kept at the altar which was used in common by al. The pall is a small square of stiff emed to be ermanate. Ath a cross which is faid span the office of the character protect its embines The word palleum, or palla, was from the or par diginal vasce of all kinds of coverings, notably of vent and also of the Liven to St. Gregory of Tours (Hist-1.10111011 Proc. VII. van se read of the sacred gitts be 62 priors it is that a supplement the after. One was spirit of, the pelot the convention of were in. The they to contract the contract with a From All 1981, 117 (117) So. Giorgi, O Liturgia Rethe upper and by the the say of there and the pro- At the time to be formation to const. to pal with sake a per over daily, look the opport soft or may be of sox of endeader, but the body of the body so that sometimes and the common most strong that the first grown nentity of the pair and the competing as a gifter illustrated by the fact that both a oxe togethe to be specially blessed before use The convey and the burse (q, v,) are of comparative v possess introduction. Even Burchard, the compaler of the "Ordo Missa" (1502), how report serten by the the or amerales of the Roman M ssal, supposes that the chalice and paten were brought by the priest to the altar in a succutum or eathering which seems to have been the ancestor of the present ven. The barse, which is simply a cover used to keep the corporal from being sound, and which for that reason was known in Old English as a "corporas case", is somewhat older. Sex ral medieval burses are still preserved in the collection at Danzig. Now a case both burse and yeal are assauly made of the some material as that of the set of vestments to which they belong, and they are similarly orna mented.

THE CHAPTER IN ART. From what has a ready been said it will be clear that the chalice, as the most important of all the vessels in church use, mest have exercised an incalculable influence upon the out v by eloponests of the goldsmith's craft. the mosts as the Ardagh chalice and the Tassia there, both of Irish origin, stand almost above the the attornation they afford of an otherwise dishs per a meetar of skill and richness of originality pretter of chamber of enamets, in a remain and have been 12 The enriest documents of rection with the are of St. Patrick reveal the fact that the artificis of chalices and berls mud a certain states when in that rude age won respect tor the arts of pence. The chalice in a particular way was an artifed with the priosthood. This sacred wasse. which how stants upon the priest seemin during his closeques, recalls the time when a small chafter of notal or of wax was buried with him in his tomb; and the chalase which is the recognized emblem of so

her splate of St down the large of sign And the second of the property of the property of the second of the seco 1.0 0 0 

### Communion of Children

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The proof of the second of the proof of the proof of the second of the s the figure that the Windowski State (200), the term of the control to the first of the second of per of more to a late regular de terrale in status by suffrages to start a strip a the groups of an a street of progress have a partially against a fact which the fact of the congregation the afternative, prothe control of the second dren adjudged to have the end the distribution of the track Labels and Label a ght not be excluded (21 July, 1888). This reply hears out the interpretation at to be a given of the very self-easilets, the activity say to see a father self-easilet Catechism of the Council ) from pt. 11, e. iv. q. 63) that the one can bet to obtain be the agency as to the state large transfer. Learning the Lare to young children than their parents ,111-

The day of projecting two rantes for First Commany poster of Kame, "Rubries of Rom. Rule, p the first party and government the Church in .... g with scrupulous exactness all the pre-11 P. British of Line etc.). A long course nor as a secondary restorated to be attached First Communion it may be observed: (1) that it Tok present to present the percentage of the state of the percentage of the the reservoir of the paston is had for receiving sewhere; (3) that no effort should be spared to TX the ceans of the cally on the mind of the young much of the call (4) that for this purpose the Massal with the converse of the contract with

open a company to a magnetic be of a control to the the terms of the t A company of the second Seat Colored to Account and the . . . .

### Corpu Chri. ti, Feast of

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Corpus Christi

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the control of the co ship it. She made known her ideas to R total is distributed in the same Thorete, then Bishop of Laege, to the learned 150 cm ican Hugh, later cardinal legate in the Nether was. and to Jacques Pantaléon, at that time At the costs of Liege, afterwards Bishop of Verdun, Patricle of Jerusalem, and finally Pope Urban IV (Bishop Ref. err was favourably impressed, and, soc. Listings as yet had the right of criating tensis I through coses, he called a synod in 1246 and a latest the calbration to be need in the following very also, that a need named John should write the Oilco for the occasion. The decree is preserved in Enter in Lockworl gheirer, V. 1, 276, together with parts

of the Clife.

Riscop R best and to trave to see the execution of his arder, for he died hi October, 1246, 1 if the feest was combrated for the first time by the course of St. Martin at Liège. Jacones Pantacon Ice of species 29 August, 1261. The rectuse Eventual view of an archival species on efforcing that was also a fervent adorer of the Holy Eucharist, now urged Houry of territors. It so per that get the control world. A rhand IV. a way to our or of the teast, published the Bull O'Transiturus" (8 September, 1264), in which, after terver 2 externed the text of Our Saviour as expressed in the Holy Eucharist, he ordered the animal or obration of Corpus Christi on the Thursday hext after Trinity Sunday, at the same time granting many Indulgences to the faithful for the attendance at Mass and at the Office. This Office, composed at the request of the pope by the Angelie Parter St.

E. p. Breviery and has been admired even by Pope Urban IV (2 Octo-Sold the property of the second ſ,  $(x_i) \cdot e_i = e_i \quad \text{if } \quad (x_i) \cdot e_i =$ 

# The Elevation

Pri'' and as a preliminary to the Communion.

Again in the West, a lifting of the Hest end of the Pater North, this best produced by the at v be no logan as only visit of the pater Noster (see Cabrol in "Diet, d'Archéologie", I, 1558) had been brought to a conclusion. But the showing of the Sacred Host (and still more of the Chalice) to the people after the utterance of the words of Insti-tution, "Hoc est corpus meum", is not known to have existed earlier than the close of the twelfth century. Eudes de Sully, Bishop of Paris from 1196 to 1208, seems to have been the first to direct in his conscions statutes that after the consecratory words the Host should be "elevated so that it can be seen hy all'

There has, however, been a good deal of confusion upon this point in the minds of some early liturgists, owing to the practice which prevailed of lifting the bread from the altar and holding it in the hands above the chalice while consecrating it. Some degree of lifting, at the words "accepit panem in sanctas in venerabiles manus suas", was unavoidable, and many priests carried it so far that liturgical commentators spoke of their act as "elevare hostiam" ef. Migne, P. L., CLXXVII, 370, and CLXXI, 1186), but a careful examination of the evidence proves that this was quite a different thing from showing the Host to the people. Moreover, the motive of this latter showing has generally been misconceived. It has often been held to be a protest og unst the heresy of Berengarius; but Berengarius died a century before, and the statements of writers at the beginning of the thirteenth century make the whole development plain. The great control of latel lectual life at that period was Paris, and we learn time at Paris a curious theological view was then being defended by such eminent scholars as the chancellor Peter Manducator and the professor Peter Cantor, that transubstantiation of the bread only took place when the priest at Mass had pronounced

To the Aquinas, is one of the most beautiful in the the words of consecration over both bread . . wice tsee, e. g., Giraldus Cambrensis, Works, 11, 124. Casarons of Heisterbayn, Dail 2 . IV NS. C.  $\epsilon$  ,  $\epsilon$  ,

### Eucharist

The Church honours the formers of the control of th restricted by viete some the some of the to provide the Trinity and Incorporation Trese to a passing sometime of the Trinity and Incorporation Trese to a passing sometime to the trinity of the trin to got, of mysteries for the society the expebilities of reason, to shine forth in all its br "chee and splendour, and elevates Catholicism, the most faithful guardian and keeper of our Christian berit age, far above all pagan and non Christian religious. The organic connexion of this mysterious triad 19 clearly discerned, if we consider Divine grace under the aspect of a personal communication of God Thus in the bosom of the Blessed Trinity, God the Father, by virtue of the eternal generation, cononly begotten Son who is in the bosom of the Father'' (John, i, 18), while the Son of God, by virtue of the hypostatic union, communicates in turn the Divine Nature received from His Father to His human nature formed in the womb of the Virgin Mary (John, i, 14), in order that thus as God-man, hidden under the Eucharistic Species, He might deliver Himself to His Church, who, as a tender mother, mystically cares for and nurtures in her own bosom this, her greatest treasure, and daily places it before her children as the spiritual food of their souls. Thus the Trinity, Incarnation, and Eucharist are really welded together like a precious chain, which in a wonderful manner links heaven with earth, God with man, uniting them most intimately and keeping them thus united. By the very fact that the Eucharistic mystery does transcend reason. To nationalistic explanation of it, based on a merely natural hypothesis and seeking to comprehend one of the sublimest truths of the Christian religion as sportance scene isten of legical processes, may be attempted by a Catholic theolog and

The modern science of comparative religion is striving, wherever it can, to discover in pagan religions "religio-historical parallels", corresponding to the theoretical and practical elements of Christianity, and thus by means of the former to give a

and the terretor between the free more report the the cere was a few at the account torons gods of the constitution becomes or the same of the end of the contract of the contract of the stretch is compared to a pack to so di lica per porto trista, l'acquet the there is a superior to the party to at the second first to be a the formal constant. the state of White the property of the and the transfer of the time. to a transfer of markets to take a regarder the state of the s eat the experience of the expe where the second control is a second control of the second contro title of the control of the temperature of the control of the state of the s eres to the gapet of the contract of the second of th to the transfer of the second of the second

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ever its made His out will and testament and spoke is a dvoig father to His deeply afflicted chilother are seen a noment of awful solemnity, the . . I for freetom . If appreciate security for once sometiments Strip i cort give figures, made use of words egor by joins to to the meaning to be conveyed It is a the concentered, also, that Christ as omniand the Mill of the property of the section of errie at a rice library payment that Apostles and H s () it is a copting an unleard of metaphot; to the control of to the present day appeals to The state of the s If the same of the form x , in the principle of the principle of 1 1 A Communication of the Christ Christ Christ the state of the tipe property of a most finis sees of the country obrated in the Church and the compact that the state of the . The state of the state of the state of the form gy patery and the The second of th en and the state of the state of the state of Hall to the first to the first The feet of the second of the

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the constant of the constant for the registration of the population of southern the received as 210 to the hiteliholds, and the there is a first the meaning of in chiquit solids to get a paper the offered His to excess for sell tom I have a recommendation to the speciment of the speciments continue to a trut time Christopher Rasperger to the first two keys some 200 different interpre rich charles ' Ingelstadt, 1577). In this contrex to a strustrict ourselves to an examination of the most carrent and widely known distortions of the data schee, which were the butt of Luther's notice is a concern as early as 1527. The first group of the proof of this interpretat examples are quoted from Scripture, as: "I say the state ears" (Gen., xli, 26) or: "Say that A ar are the two covenants" (Gal., iv, 14 Waring the question whether the verb "to to cons. of itself can ever be used as the the state of butity in a metaphorical connex-Herrica, which most logicians denv, the the contact prescribes of logic firmly establish this ti ti il il n. po positions may be divided into two great and games of which the first and most comhave a view minutes of this is a a mark —— Mar as a rational being—), whereas the secet a esquites in the grace during as it is used as a tation for information should repeat the is the second manner of expression, there are four criteria, whose just concurrence alone will allow the very stable "to have the meaning of "signify". Abstracting from the three criteria, mentioned above, which have reference either to the nature of the case, or to the usages of common parlance, or to some convention previously agreed upon there remains a fourth and last of decisive significance. hamely; when a complete substance is predicated of another complete substance, there can exist no logiin the state of the state of the state of the state of the relation of similarity, masmuch as the first is an amage, sign symbol, if the thoron Now this get named criterion in imposteable to the Scriptural Appleas II got for it is to the of agree at 1 especially so in regard to their interpretation of the it is I Institution; for the words are not: "This bread is my Hody ", but indefinitely; "This is not In the history of the Zwingiran concept on of the Lord's Supper, certain "sacramental expres-"ar . 1 11 - 1 1 1 first tige of copy of the fitte of last that is the formal of the X, I wanted the risk is significant to the state of And the transfer of the transfer the state of the s the first of the first of the second and the supplied that the design as pitting the fighter, and the contract of the contract the season striped to the season, it the state of the state of the April - 1 - sprint - ditter - spring to a to the With and the state of t the state of the s and the second of the second o 4 . . . A refer of the state of the the second section of the second section of the second section of the second section s to 2 to 12 to constitution of a state of the processing the part of Catholic population of Zeron Arrayotatas carteria no para castronia he is a mail to the the following the species and the works of Test totale, a core paragram, because there is question of entirely afferent matters. Not ever a verteil governism out he pointed out since in both texts of the Old Testament the subject is a ceremony (circumcision in the first case, and the rite of the paschal lamb in the second), while the predicate involves a mere abstraction (covenant, Passover of the Lord). A more weighty consideration is this, that on closer investigation the copula est will be found to retain its proper meaning of "is" rather than "signifies". For just as the circumcision not only signified the nature or object of the Divine covenant, but really was such, so the rite of the paschal lamb was really the Passover Phase or Pasch, instead of its mere representation true that in certain Anglican circles it was formerly the custom to appeal to the supposed poverty of the Aramaic tongue, which was spoken by Christ in the company of His Apostles; for it was maintained that no word could be found in this language corresponding to the concept "to signify". Yet, even presending from the fact that in the Aramase sponding to the concept "to signify" tongue the copula est is usually omitted and that such an omassion rather makes for its strict mean ing of "to be", Cardinal Wiseman C' Hore Sver ing no less than torry Syriae expressions conveying A11 111, 111

the meaning of 'the signaty' or this edictically available the moth of the Senitic facete's limit, it

A second group of Sacramentarians, with Œcolampadius, shifted the diligently sought for metaphor to the concept contained in the predicate corpus, giving

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to the second second second I The Market State of the Control of the state of the s the state of the s in the contract of the contrac The part of the first of the fi and the second of the second second second the South Court of the SSE, to that the second of the SSE, the second of The state of the s provide the every the protect searcher be the combined to is a new production than in the present of Pope on a will be a symmetric drop Robert Co. 10 and represent to the Charles. The total of the stapped controvers, was test apreciated to the Ret r the property of the same of the same of the same of the state programment that Latter a is the company and by the Retorn is an estimately to the althe apartment of the grand period at a make to the proposed to the second tender of a second to the mas digneral volposition / vigit Anthodo as as set above, there, the I make the amortisping mean of the same Him. 62 a transfer to be massed that is a storp early process constructions and the congress some the character of outra at each tre Americas Vicinities South Constitution of the Constitution and the rational stream or territorial field and the said or track per as or after state or rom e state the Zengine . In the mount the petition as Commence of the state of the st in a fire in the extension to be being the "of the Zwing of the fit of interpretation to said postable to the state of the state of the state of the e so pathodistery synthecentral the other access is some of a program of present, who have estimated by in this that he moment of reciption. the office vict Christ's Body and best a south do can be true, beaver to the source of the problem and a spirit ally rearrance them. That keeps to Mobile  $\kappa$ to a superfections of the dishaust apartie and day, this

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in paper a bosse of factions in in a constant is a contract the property of concept to the trace The second of th transfer to the second second second second · (, 't , 't ) process of the second s property where a few party and the party and •1 , 1 the property was a second or comment the territory of the te Hom xxiv. in I Cor. 1 sqq; Hom ix, de penit. 11. to whom may be added the Latin Fathers, I Frinit. VIII. iv. 13) and Ambrose (De penit. 13. to whom may be added the Latin Fathers, I Frinit. VIII. iv. 13) and Ambrose (De penit. 14. to whom may be added the Latin Fathers, I Frinit. VIII. iv. 13) and Ambrose (De penit. 14. to whom may be added the Latin Fathers, I Frinit. VIII. iv. 13) and Ambrose (De penit. 14. to whom may be added the Latin Fathers, I who will be a second to the second to myst., viii, 49; ix, 51 sq.). Concerning the Syriac Pathers, see Th. Lamy, "De Syrorum fide in re-in, 1859). The position held by St. Augustine is at present the subject of a spirited controversy, since the adversaries of the Church rather confidently maintain that he favoured their side of the question in that he was an out and Symbolist?'. In the opinion of Loofs ("Doga. 2 shighter', 4th ed., Halle, 1906, p. 409), St. Augustine never gives the "reception of the true Body and Blood of Christ" a thought; and this view Ad. Harnack ("Dogmengeschichte", 3rd ed., Freiburg. 1897, III. 148) emphasizes when he declares that St. Augustine "undoubtedly was one in this respect with the so-called pre-Reformation and with Zaingli'. Against this rather hasty conclusion Catholics first of all advance the undoubted fact that Augustiae demanded that Divine worship should be rendered to the Eucharistic Flesh (In Ps. xxxiii, charr, i. 10), and declared that at the Last Supper "t'hrist held and carried Himself in His own hands" In Ps. xevili, n. 9). They insist, and rightly so, that it is not fair to separate this great Doctor's teaching concerning the Eucharist from his doctrine of the Holy Sacrifice, since he clearly and unmis-takably asserts that the true Body and Blood are offered in the Holy Mass. The variety of extreme views just mentioned requires that an attempt be made at a reasonable and unbiased explanation, whose verification is to be sought for and found in the acknowledged fact that a gradual process of development took place in the mind of St. Augustine. No one will deny that certain expressions occur in Augustine as forcibly realistic as those of Tertullian and Cyprian or of his intimate literary friends, Ambrose, Optatus of Mileve, Hilary, and Chrysostom. On the other hand, it is beyond question that, owing to the determining influence of Origen and the Platonic philosophy, which, as is well known, attached but slight value to visible matter and the sensible phenomena of the world, Augustine did not refer what was properly real (res) in the Blessed Sacra-

the state of the s the state of the s the transfer of the second Special Development (Section 1997) Processing that the formation of the same of the state of the s The state of the s The state of the s wession of the Church with the state of the first and tain want of accuracy in their for the contract to the contrac cause of the strictness with which the I . . . . . . the Secret, expressly concerned with the H . I . . . rist, was maintained in the last of the control of the fifth, in the Western and the way of the NYS

century; (3) because of the protocolor in a Fathers for the allegorical interpretation of Serifture, which was especially in vogue in the Alexab drian School (Clement of Alexandria, Origen, 1, 111. but which found a salutary counterp is the our phasis laid on the literal interpretation by the Solons! of Antioch (Theodore of Mopsuestia, Theodoret Since, however, the allegorical sense of the Alexandrians did not exclude the literal, but rather supposed it as a working basis, the realistic phraseology of Clement (Pad., I, vi), of Origen (Contra Celsun VIII, xiii, 32; Hom. ix, in Levit., x), and of Cyril (in Matt., xxvi, xxvii; Contra Nestor., IV, 5) concerning the Real Presence is readily accounted for. (For the solution of patristic difficulties, see Pohle "Dogmatik", 3rd ed., Paderborn, 1908, III, 209 The argument from tradition is supplemented and

completed by the argument from prescription, which traces the constant belief in the dogma of the Real Presence through the Middle Ages back to the early Apostolic Church, and thus proves the anti-Euchar. heresies to have been capricious novelties and violent ruptures of the true faith as handed down from the beginning. Passing over the interval that has elapsed since the Reformation, as this period receives its entire character from the Council of Trent. we have for the time of the Reformation the inportant testimony of Luther (Wider etliche Rotte). geister, 1532) for the fact that the whole of Chris tendom then believed in the Real Presence. And this firm, universal belier can be traced back anisher ruptedly to Berengarius of Tours (d. 1088), in fact -omitting the sole exception of Scotus Erice vato Paschasius Radbertus (831). On these gradets therefore, we may proudly maintain that the chur." has been in legitimate possession of this dogma for fully eleven centuries. When Photius started the Greek Schism in 869, he took over to his Church the inalienable treasure of the Catholic Eucharist, a

treasure which the Greeks, in the negotiations for reunion at Lyons in 1274 and at Florence in 1439. could show to be still intact, and which they vigor solly defended in the schismatical Synod of Jerusalem (1672) against the sordid machinations of the Calvinistic minded Cyril Lucar, Patriarch of Constantinople (1629). From this it follows conclusively that the Catholic dogma must be much older than the Eastern Schism under Photius. In fact, even the Vestorians and Monophysites, who broke away from Rome in the fifth century, have, as is evident from the restriction of the great books, preserved their · or good director contents the start of the organia difficulties which the second through the control of the her safetic union strong so the control provides the profit of the first strong fitter iter Physics Transfer the Catholic foguna is at rest in a New Arthress A with a light set of the set of Apostles (see articles on the various lit The Control of the American American and the second s The state of the s The second of th the Hawkinster the spectrum the tests of the second of the IN A tractice represents this mystical union the first term of the Cod man, Since the Sagrament of Love is not satisfied with an the second balairmal laye only but tends especially to  $H = e^{-1/2} e^{-2\pi i \epsilon}$  s specifically distinguished from the the street's, that hence it is priviled in the so-called \_ to the substitute of entry to exceed the status to the second to the example of the second to o Christ he the hand and the state of t 

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charity existing between the faithful themselves, as St. Paul says: "For we, being many, are one bread, one body, all that partake of one bread" (I Cor., x. 17). And so the Communion of Saints is not merely an ideal union by faith and grace, but an eminently real union, mysteriously constituted, maintained, and guaranteed by partaking in common of one and the same Christ. (From a 35 column article by Rev. J.

### Eucharist, Early Symbols of

iii.—The Wedding at Cana.—The custom later the third contains of representing the mate pheation of the loaves to the exclusion of the hsies is thought to have been indirectly instrumental a oringing about a new and negotian symbol of the Eucharist in early Christian parting. Proceeds to and the third and the states of the states to the knowpristic wines, the chance of the "Fia"; Panis" and the red substance in the baskets of the ervot of Lucius. But the epiton in got in the plication symbol by the omission of the insues cleaved to the large part of the symbol of the insues of the symbol than the miracle of Unitarily and the Section 1999. The state of the state of the state of the state of and the second s The second secon The second of th The second of th The second secon The second secon extremely and are also and are also the first The the the pight to be seen and high the test six after pars that states a front of Him Taken as a whole, there can scarcety be any  $\alpha$  left to there we also be V can see seems, with the second order who seems set to the first second of the first second of the second order. The number of guests is the invariable number in bacharistic representations. The servace w.D. v led bands is the bearer of some sacred object (elsewhere St. Peter receiving the Law from Christ has las - 1.1. 1.1. VIII 1.1. I Pa V, as in ad other Eucharistic frescoes, the Sacraments of Baptisu. and Holy Communion are brought with close reca stop, detailing that the scene resembled is the fountain of Moses are on the off a representation the emission sold plan In the orth of the vault also a veiled Orante is an allus on to the that a management of the following their

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separated by trees, are represented. The central subject is the miraculous multiplication; Christ, dentated by the nimbus, is seated on a throne and is in the act of blessing loaves and fishes presented by St. Peter and St. Andrew (identified by inscriptions). At his feet twelve baskets of bread are distributed symmetrically. To the right and left of this facture were two banquet scenes. The former is almost wholly destroyed, but a Greek inscription gives a clue to the subject. This reads: "Those partaking of the allogia of Christ". Eulogia is the term used by St. Paul (I Cor., x, 16) in reference to the Eucharist: "the chalace of culogia [benediction] which we bless, is it not the communion of the load of Christ. The apparation of this term. The force, to the food set before the banqueters, Fundadic loaves and fishes. The scene on the right, earn from inscriptions ("Jesus", "Mary", Servante "), represented the miracle of Cana. The treatment of the Eucharist symbols of the Eucharist

symbons of the life, and the life, seed (1) the favourite symbol of the Eucharist, i.e. the miraculous multiplication of the loaves and fishes and (2) the later symbol of the Eucharistic die, inspired by the miracle at the wedding feast. From the article by Rev. Maurice M. Hassett.)

### Forty Hours' Devotion

HISTORY OF THE DEVOTION .- Although the precise rigin of the Forty Hours' Devotion is wrapped in a good deal of obscurity, there are certain facts which u st be accepted without dispute. The Milanese custom of exposing the Blessed Sacrament in one murch after another as a novelty which began at Milan, in May, 1537. He does not ascribe the introunation of this practice to any one person; but he gives details as to the church with which it started, etc., and his notice seems to have been actually writter, in that year them two years afterwards, we have the reply of Pope Paul III to a petition soluting mondgeness for the practice. This is so trip rtant, as embodying an official statement of the engined purpose of the devotion, that we copy it for Successays the pontiff | . . . Our beloved for "Since says the pontiff] . . Our beloved so, the Vicar General of the Archbishop of Milan at the prayer of the inhabitants of the said city, in erect to appearse the arger of God provoked by the off nees of Christians, and in order to bring to thought the efforts and machinations of the Turks who are pressing torward to the destruction of thristenaem, amongst other pions practices, has established a room toot prayers and supplications to be offered both by day and night by all the faithful of Christ, before our Lord's Most Sacred Body, in ail the churches of the sar city, in such a manner these prayers and supplications are made by the fan...ful themselves relieving each other in relays for forty hours continuously in each church in succession, according to the order determined by the Vicar . . . We, approving in our Lord so pious an institution, and confirming the same by Our authority, grant and remit', etc. (Sala, "Documenti", IV, 9; ef. Ratti in "La Scuola Cattolica" [1895], 204).

The parchment is endorsed on the back in a contemporary hand. The first concession of Indulgence?", etc., and we may feel sure that this is the earliest pronouncement of the Holy See upon the subject. But the practice without doubt spread rapidly, though the details cannot be traced exactly. Already before the year 1550 this, or some analogous exposition, had been estab ished by St. Philip Neri for the Confraternity of the Trinità de' Pellegrini in Rome; while St. Ignatius Loyola, at about

the same period, seems to have lent much encourage ment to the practice of exposing the Blessed Sacra ment during the carnival, as an act of expiation for the sins committed at that season. As this devotion also commonly lasted for a period of about two days or forty hours, it seems likewise to have shared the name "Quarant' Ore"; and under this name it is still maintained in many places abroad, more especially in France and Italy. This form of the practice was especially promoted by the Oratorian Father, Blessed Juvenal Ancina, Bishop of Saluzzo who has left elaborate instructions for the carrying out of the devotion with greater solemnity and decorum. It seems that it is especially in connection direction of the Oratorian Fathers, that we trace the high ing of the se consecrets of which the memory is perpetuated in the musical "Obligations" of our greatest composers. Elaborate instruct als for the regulation of the Quarant' Ore and for an analogous devotion called "Oratio sine interest and for the second control of the control o important document belonging to this matter is the Constitution "Graves et diuturme" of Pope Clement VIII, 25 Nov., 1592. In the presence of numberless dangers threatening the peace of Christendom and specially of the distracted state of France, the pontiff strongly commends the practice of unweariest prayer. "We have determined", he says, "to establish publicly in this Mother City of Rome (in har alma Urbe) an uninterrupted course of prayer in such wise that in the different churches the specifies the various categories), on appointed days, there be observed the pious and salutary devotion of the Forty Hours, with such an arrangement of churches and times that, at every hour of the day and night the whole year round, the incense of prayer shall ascend without intermission before the face of the Lord". It will be noticed that, as in the case of the previously cited Brief of Paul III, the keynote of this document is anxiety for the peace of Chris tendom. "Pray," he says, "for the concord of Christian princes, pray for France, pray that the enemies of our faith, the dreaded Turks, who in the heat of their presumptuous fury threaten slavery and devastation to all Christendom, may be over thrown by the right hand of the Almighty God'

Curiously enough the document contains no explicit mention of the exposition of the Blessed Sacramont, but inasmuch as this feature had been from an onsuch occasions of public prayer both in Muan and at Rome itself for more than half a century, we may infer that when the pope speaks of "the peaks and salutary devotion of the Forty Hours" is assumes that the prayer is made before the Bbessed Sacrament exposed. More than a century later Pope Clement XII, in 1731, issued a very much code of instructions for the proper carrying out of the Quarant' Ore devotion. Upon this, which is known as the "Instructio Clementina", a word must be said

With regard to the actual originator of the Forty Hours' Devotion there has been much difference of opinion. The dispute is too intricate to be discussed here in detail. On the whole the evidence seems to favour the conclusion that a Capuchin Father, Joseph Diantanida da Fermo, was the first to organize the arrangement by which the Forty Hours' Exposition was transferred from church to church in Milan and was there kept up without interruption throughout all the year (see Norbert in the "Katholik", Aug., 1898). On the other hand, the practice of exposing the Alessed Sacrament with solemnity for borty hours was certainly older; and in Milan its lt there is good evidence that one Antonio Belloto organized

this in committee with a certain confraternity at the of it had the Hely Seprebre as early as 1527. Moreover, a Promuneum, Pather Thomas Nieto, the Barocket. St. Automo Maria Zaccha a, and his tice. Butter B. to of Cremona, known as the Here to two allows agosted as the tempers of the Land and Institute, The constant of the set of the Land that the constant of the set berger at the Societationer, Milan, Societation (Milan, Societation) and there is the level ber Buono at their star in to the title coupling to so have the god and the production was too being attended. the state of the s the second particular to the person of the good to the later of the text The secretary and the way to to the tip the least of the argument the first to the first transfer that the transfer for the to the conservation of Many Agents of and the second of the second process species with a restrict priving to they be inand the second of the second of the state of Lord's Body remained in the transfer of the transfer of the at the september of the first terms of a His is a section of process to the construction of fronth. The planta of his organic Bassed Surplient The same of the state of the Fourter Sepatcher began a the file of a complete constitution of some the property of the Property of Supplies property of the Heats of the transfer of the property of the p to the days of the top seconds. The transfer has to the action of the following property of the property of ....

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by charity, and of seeking this Divine remedy for his weaknesses and detects". Rule 3 or ares that that is sufficient that they the dudy a more counts he free from mouthl sin, with the purpose of heter sinking on fating ", and It as I can one that the are is to be timen that Hay toma, it in he precedents serves regulate a and to oned by a solution to the giving, according to each one s strength, cir-" Parish princis, confess. . . 'more and duties' the state of the party of all all the in the contract of a second contract. Rule 6); two rules (7 and 8) refer er a contra and an area, and the section to the third of a principal constraint of the second  $A = \{(i, i) \mid i \in S, \alpha^*, T^* \mid s, X^*\} = 0$ , eq. (2.4) The state of the s

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per is n.2 Good, or being more closely united with Him by charity, and of seeking this Divine remedy for his weaknesses and detects." Rule 3 in arcs that they are subject to the question of Holy Commonton. The following that they the divide analysis united in the question of Holy Commonton. The following is it extract from the Brief. "This [Trequent Combinating on factors," and Rule 1 cm ones that "care is the fuscion of that Holy Commonton in the shortest way to score the strict of the fuscion o

### Grail, The Holy

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Grail, THE HOLY, the name of a legendary sacred ssection is valid the location the degree of the transfer of the rest of the rest of the Passec Section and the Commende a fire as well by a contract to make a the matter the constitution of the time and some sometimes, the translation but was experiented me in the case of Coast in a Period of party, it it can stry and the managers word as each tree at the vext attendible great you are a warrangers that goes by the Caster and the second flower as a might (20), and, when or the original and the forther than the safet of the state of at the tention of the article Later book or of the Graham to the Win Prof. C. of the man South 108 (S. W. Galetin) or General whose constraints of t , who multisopewhat help, it, which east yields are visit to be serve, to the county offices of the control after an then the process of the model of the action in a factor to be seen in the process of the process of the action of contain them, the self-result of the privilege for the certain y results in oast, the activities from the certain y near the part of the passage cited at we in from the period to pressed in the Present the Company of the Company of the Company of the San 2 millions the company of the Company of the San 2 millions the company of the Compan was that have been maintened buy be passed over - - ten 1 11712

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20 Host

Quest and the Early History versions. From the article by Arthur F. J. L. (1)

### Host

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The Grocks call host άρτος (bread), δώ, ε gitts, αφρεία particles), and προσφορά (oblations Attertion steparagor) in particles take the name of αμγαρογία pears. Prior to its Consecration the Copts call the lest "baraco", the Syrians "paristo" (bread), bets han "hist truits", and "kourbano" (oblation), the Nestorians "varia" birst horizont "ragins" ambit, and the Mungo constitute Host "cochan" oblation, the Laptories "anboundaries the Host "cochan" oblation, the Laptories "tableo" sais the Syrians "gamouro" butting constand to the horizont the herad even before its Consecration.

M. Settors House. The Eucharist has been the best of a great many miracas often referred to inconestastical history, for all, however, have been acceleration of the margles the Host appears as transformed into a new substance; sometimes it has renamed intact during a considerable period; s actimes blood has flowed from it, etc. In the third contain St. Cyprian mentalis that a man was prepairing to Comme amounts in mortal sin; for this pur pass to receive the Eichnrist in his hands when title out by bestorian, is also a miracle that took place at Coestastinoph where a hereful had under taken to convert his wife. Sincilating a change of to see went to communion, but had barely at tempted to eat a precent bread, which she had substitled for the Eleberst, when she perceived that the said piece had clarged to stone, About the rank century with ant Eucharistic heresies began to appear, to not to of the color colliplied in a way to consider even trem est asturate. John the Deaor as a born a rost extendingry act to Gregory the toreit when he reads , that, with the point of a kerte, thes pope had or seet blood to issue from a early of In the rather of the Paschasius Rad Terras writing of the Body and Blood of the

Saviour, recounts that a priest named Plegilus beheld, instead of the Host. Jesus Christ under the seasible form of a child, and pressed Him to his neart. At his request the Lord again veiled Him self under the appearance of wine. At Féeamp a legend dating back to the tenth century related that the proest of a little chapel situated about three proest of a little chapel situated about three areas from the abbey tound at the moment of an area for their bread nor wine but the Fiesh and Book of Christ. Appalled, he reported the fact at the other, the principle with the spaces, of one set to reach the relating and their at

Occasional VI statement of the statement of the statement of the statement of the North of the statement of The chair of St. Michael at Arthur  $\epsilon$  , to mained inthet for fifteen velocity is  $\epsilon = 2 \cdot s^{1/4}$ The fact that, through contempt, they see out the property of the same of the contempt of the a construction (Sand Saction Construction of the Construction Cons the type of the Revolution, an anna procession to kepture in communication of the rest in which the properties that they distinctly perform the Body of the Lord. In 1792 the immraculous most disabsence, it was believed to have been found againlevere of the faithful her, for honour was atterwards paid to tof Sainte Gudule at Brusses of certain The collegiate preserves mira class ests which, after the perpetral tion of many outrages by the Jews in 1370 were collected and, subsequently to 1529, became the cons  $\phi \to 0$  an annual procession stiff celebrated.  $\phi(I)/\phi\phi$ ma atechill. Lever

### Host

CANONICAL AND LITURGICAL REQUESTS

Host (Canonico-Liturgical).—The name work a atorgy is given to the bread used in the celebration et the Holy Eucharist-Panis ad sacrificium Eucha sta m destinatus (Du Cange, "Glossarian, Christ at the Last Supper consecrated bread and Sacrifice for all future times. Hence bread (of wheat) and wine (of the grape) have always been considered in the Church the sole legitimate matter for the celebration of Mass. The Scholastics, especially St. Thomas (Summa Theol., III, Q. lxxiv, art 1) and Denvs the Carthusian (IV, dist. xi. q. point out the peculiar fitness of these elements which constitute the remote matter of the sacrament. Their se is universal, and hence they render the Eucha ristic worship possible anywhere. Furthermore, there are reasons of analogy. As bread is the ordinary food of the body, so the Divine Victim is the nourishment of our souls: just as it is necessary that the wheat be ground, mixed with water, and subjected to fire in order to become bread, so the taithful, in order that they may be united to Christ e by His spirit, must by mortification die to tremselves. Bread is likewise a figure of the ! hurch. The many grains of wheat converted into one loaf symbolize the various members united in one body Alluding to this symbolism, so natural and expres sive, the "Teaching of the Twelve Apostles" (cn. ix) places on the lips of the faithful the following vords of thanksgiving before partaking of the Holy Eucharist: "As this fragment of bread) was seat tered over the hills, and was gathered together, and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom' the "Constitutions of the Holy Apostles" (Book VII, n. 25) in the Eucharistic thanksgiving enjoins the faithful to say: "Do Thou, O Lord Almighty. everlasting God, so gather together Thy Church from to the of the earth into Thy kingdom, as this corn

VALID MATTER.—It is required that the matter is a little Consecration be not only varid and as a spossible genuine, but also that it be neit and is let as possible perfect, i. e. new, fresh, and pure. Hence the Euchanistic host must be bread, made of little and lateral water and laked. It must be bread, as it was the typical food in the lateral (Matt., xxvi, 26—cf. Acts, ii, 12; Cor., x, 10). The rathers of the Charen with one in teach that bread is changed into the Body of Christ by the words of Consecration; and all the same should be seen that the same

rourth Lateran, ch. "Firmiter "; Florence, "Decr. I money'; Trent, Sess. XIII, XXI, and XXII). It : ... be made of wheaten flour, because, according - acred tradition, such was used by Christ at the estite on of this sacrament. History attests that .. Jews used only wheaten bread at the Passover, and in l'alestine the word bread, without a quan-1. g term, signifies wheaten bread. Hence both the Lastern and western Unurches have always used this K.L. of bread. Some sectaries introduced at times in e.gn mail of the disposition; thus, St. Augusone has he Hares, c. xxvi) tens us that the Catapurpositio in accordant lac alcaten flour the blood I shoulds, extincted from term through minute punctures made in their bodies. The Council of Florence (Deer, pro Armenis) says that the third sacrament is that of the Eucharist, whose matter is the reserve of the Missal (De Defectibus, III. بلد وللدناء للتأت ... read: "If the bread is not wheaten, or if it is wheaten yet mixed with flour of another kind in such quantity that it is no longer considered wheaten scrament is not effected." Hence hosts made of the flour of barley, oats, rice, beans, millet, e and are not permitted, because such flour . It is specifically from wheaten flour. Authors ester in their opinion with regard to the u e of siligo St. Thomas, III, Q. lxxiv, art. 3, ad 20m) and spelt, which are interior kinds of wheat. As a rule these ate of some official to matter, and their use is all LIWIUI when there is question of administering sacraments which are not hic ct nunc necessary for sai vation. Scavini (111, n. 227), depending on the ; is not only valid but also heit matter for this .... (ehmkuhl (pt. II, lib. I, tr. iv, c. ii, §1, to so the as first a first a otter the opinion of exproperty of that of the diocese and region should be tomper the wheat flour, and that the dough be baked. The baking is usually done between heated irons a. resemble a large forceps. If the floor is in a to also quantity mixed with eggs, butter, milk, to rey, oil, or any inquor other than natural water, reany unnerent from ordinary bread. Likewise flour fired in a pan, dried by the sun, stewed, or boiled, . . crude mass of dough, cannot be consecrated, '. 's so although physically it does not differ from critinary bread, yet it is not use as is commonly estil and as was consecrated by Christ at the Last Supper. The S. Congr. of the Holy Office (23 June, 1852) permitted the priests of the Diocese of Coimbatore, india, to make nosts out of broken grains of wheat, steeped in water, pressed so as to form a pearly. . . then baked between two heated from, but impos que the vicar Apostolic the obligation of stitioning ing the custom of preparing the hosts in the costomary manner.

LEAVENED AND UNLEAVENED BREAD.—The question

LEAVENED AND UNLEAVENED BREAD.—The question regarding the use of leavened and unleavened bread gave rise to much dispute among cathories. From

the very beginning both the Eastern and Western Churches looked upon this as a matter of discipation and held that Consecration takes place under coher kind. Michael Cardiarius, Patriarch of Constanti hopic (1943), made it. however, a dogmatic issue in a letter to John, Bishop of Tram, Apulia, accused the Roman Church of holding doctrines a adopting practices condemned by the rest of Chr.s. tianity; in it among other reproaches he impates at to her as a crime that she uses at the Lord's Support undeavend bread, which he held to be invalid nultiand consequently be maintained that the Crist had Rome was heretical. '1undisputed tranquillity on this point in both theacast Carularius, to make the rupture between the two Churches as great as possible, first broached thraceusation against the Church of Rome, despite the fact that many writers had before him searched traditional documents without finding even the sugntes: indication of a dogmatic error. Three emberent views prevail concerning the kind of bread ased in the Western Church during the first ten centuries Strmond, S.J. (d. 1651, "Disq. de Azymo"), main tained that it consecrated exclusively leavened brea Manifon, O.S.B. (d. 170), "Diss. de Pane Eucha ristico"), asserted that unleavened bread was use from the time of the Apostles, but that the Apostasometimes used leavened bread. Cardinal Bona, O Cist. (d. 1674, "Rerum Liturg., lib. 1, c. xx..., 1981) if as probable that both kinds were seen assets. mately until late in the ninth century. The Counor Levillac value, mender that trinks being Ad sufficient for the validity of the sacrament, and the unleavened bread must, under grave precept, be used in the Western Church and leavened in the East ern; but even at present in the East the Armenians. both Catholics and Eutychiaus, and the Maronites use unleavened bread. This precept is so strict that were a priest to consecrate in a rite not his own lowould sin grievously. It would not be lawful to be so even if thereby sole opportunity were given to . . fil the precept of hearing Mass on Sunday or of ad ministering Holy Viaticum to the dying. The only ar soud be if after the consecration the Sacred Host were to dis appear, or the celebrant adverted to the fact that had a substantial defect, and only bread pecto iar to the other rite were at hand, in order thereby to complete the sacrifice. Even in places in which there are churches of both rites, a Greek cannot consecrate in unleavened bread or a Latin priest ii. leavened bread (Pius V. Bull "Providentia 1566; Benedict XIV, Const. "Etsi pastoralis" If, whilst travelling, a priest should be in a p.a. in which there is no church of his own rite, he may celebrate according to the rite of the church which exists there, or preferably according to his ow-rite (S. Lig., "Mor. Theol.", Lib. VI, n. 203. Lehmkuhl, vol. 11, n. 121, 3). If a priest has a domicile in a place in which there is no church of his own rite, he may celebrate according to the rife of the church of his domicile, because he is the considered a member of said church (Hilarius a Sexten pt 11, c m, \$25, a

Kinds of Host.—In the early Latin Church to host used by the priest at Mass was larger than it is at present. The custom then prevailed of giving Communion to the laity with Particles of the priest's host. During the twelfth century smanhosts for the laity were introduced and the priest's host assumed the size it has at present (Benedict AIV, ''De SS. Missas Sacrif.'', sect. 1, \*xxxvii': When a large host is not at hand Mass may be celebrated in private with a small host. In cases of necessity a small host may be used in public also, but, as liturists remark, the faithful should be advised theteof in order to avoid scandal (De Herd).

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The transfer of the first of the the later Church were of a circular form. Pop-Strapper constraints of the execution of the property of the constraints of the execution o  $\frac{1}{2} \left( \frac{1}{2} \right) \right) \right) \right) \right)}{1} \right) \right) \right) \right) \right)} \right) \right)} \right) \right)} \right)} \right) \right)}$ to a contract to a time to the following and country that the color than the best to in process t Him who, by His come a case of not be the total of He is a second tille Asiana, sheet, one that the intary, the mage of Caracter a to be a suprement · rige nost, annough the ugure of the Shered It art or the manageum of the Halv Name may be sof see Altab (in Literax), sub title, A ! . The sucrifical best of the tracks is a square cont to express mysticany that by the Sac parters of the grove. I have a the appet part of the loaf into four squares in which usually the formula of the expression of the NC control of the control of the expression of the NC control of the contr . Oposed in the distribution, which is enstabled y is the astronomy and the supplier is most entransformation, and a street out of the A consisted of the constant and the particular to the control of is present at the second that the territory and the 17 11 311

in the transfer of the state of present to the consectator and individually special faither a real contraction per be young that the Consecration. Ordinarily both the The second of the second of the second the production of the contract of the state the introduction of horizontal edition of the state of th to the Objectory when they are placed to the · (poral. It particles are brought to the alter after the tiberray, but before her tegin agent the Pretace, Mass is interrupted and the state of of the particles is a constant of a conjugative and a state which Mass  $\alpha = (\alpha, \alpha) + (\alpha, \beta)$  is the phase of which it was interrupted. After the Problem as trending to death to the form so the high their section in the form stands to be the Lagrangian of the following construction of the first term of the f Saer. ', sect. 11. §civin; Bernard, "Cours de lit. [1] J. J. The sacrinear nost is at present place of the disorder of the exploration of all the present sectors of the first present to be consection formally it was placed at the left sets of the control of the section were to receive the From the thought in the right state of Christ Signal on the cross Theorem III. In Such Altaris Mysterio , lib. 11, c. lyiii). If the par at refreshing the proton est to a first of the state of the first Difference of the contract of the contract of the contract of a ret at the beginning of Mass towards the Gospel and when they have the transfer they have on the product of the contract of the others which is a compared to the top of a conditional the following state of the Mass the state of the following state of At the Object by and Conservation in the account for only treat section is presented by the allege that has parten the part of approve entraction

the order to be presently often to virte the second of th the property of the second contract of the se At the first of the first of the second and the state of t the second of the second of to the contract of the contrac The state of the s I rank the state of the state o or consecration it is doubtful whether they were consucratual unless the calchequit had distinctly the of the formal control of the conse fit a grant grate for the top the grate of side the corporal (i) Annivare, (i), n. 588). Here St. Liquori inn Al., a property in the control of t the transfer of the transfer of and the second of the second o On the state of the second of the second the transfer of the territory of the

HOST

and the second s end to the there is not the great and the the second of th the state of the s breaking of bread symbolizing the Communion The first property of the second for the second of the sec it not the partaking of the booty of the Lord's partake of one bread'' (1 Cor., x, 16, 17). Here. The transfer of the constraint of the transfer of the constraint o or the first still that the second is a Liberius of the second of the se point of across the Park por at the particles. with winer he communical sallo ler and the lefe on of his Wass A similar practice is observed in the Mass of the emissional of a less, p. w. . D. to Control of the Con secrator. The Greeks break the Host into tool and the transfer and the transfer that the object is distributed to the farithful the "Littles to the contraction  $S_{\rm c}(r)$  , and the tractions part of the financial  $S_{\rm c}(r)$  . In the Albarraches of the contraction of the state rbroken into nine patts and a trange its special coupling to contemp a fit, to a western in the late t Criss ( ) Lear arroy (2) Nativity; (3) Ca no. s. t. (3) Appendix ( ) (1) Section ( above ( ) Learning (S) Graphestron; (8) Kong to the some part or prior do the contract of the sate participation the took some at the first Chicagos also the care is commensus. The first Warsh point The Chicagos are found by the first first forms of the first first

which represent the principal mysteries: Birth, Death, and Resurrection. (See accompanying figure.) Host was in former rious ways. Thus in In other Churches the times divided in various way.

Ireland it was divided 6 2 7 in seven different manners, according to 3 the rite of the Mass festival: at ordinary the feasts 1 or the dignity of the Masses into five parnine; on the festivals of Apostles into eleven; on the feast of the Circumcision and on Maundy Thursday into twelve; on Low Sunday and the feast of the Ascension into thirteen; on Christmas, Easter, and Pentecost into sixty-five. They were arranged in the form of a cross with certain additional complications when they were numerous, and at the Communion each of the parts of the cross, or of its additions, was distributed to a special group of persons, that is, priests, monks, etc. (Duchesne, ibid., p. 220). The breaking of the Host is not an essential or even an integral part of the Mass, and was in former times occasioned by natural reasons and considerations, but it has high symbolical meanings. It symbolizes Christ's violent death on the Cross, as it indicates the wounding and lacerating which caused the separation of His Soul from His Body. The breaking of the Bread over the chalice is to remind us that the Blood contained in the chalice proceeds from His wounded and mangled Body, although thereby also caution is taken that no loose particles be lost.

MINGLING OF THE EUCHARISTIC SPECIES.—Probably down to the ninth century the Body and Blood of Christ were twice united in the chalice during Mass; the first time after the Pater Noster, when a previously consecrated Host, or a Host received from another place, was used; the second time at the Communion, for which a particle broken from the Host of the Mass that was being celebrated was used. When the custom of sending the Eucharist to other Churches as a sign of union ceased, the former was retained, except when the pope officiated, in which case the latter was used and the former omitted. This custom was retained down to the fifteenth century, when the rite of mingling only after the Pater Noster, even at the pope's Mass, came into use. The celebrant, having broken the large Host into two equal parts, breaks a small particle from the part which he holds in his left hand. With this particle he makes three signs of

the cross over the chalice, saying, "Pax Domini sit semper vohiseum", and then drops it into the Precious Blood, saying: "Hee commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi flat accipientibus nobis in vitam æternam. Amen." Just as the fraction of the Host indicates the wounding which caused Christ's death, so this mingling of the Eucharistic species symbolically expresses that on the altar the living Body of Christ is present. The fraction represents His bloody sacrificial Death, and the mingling His glorious Resurrection, in which His Body and Blood were again united and vivified. The threefold sign of the cross with the Particle over the chalice and the salutation of peace made between the fraction and mingling signify that Christ by His redcoming Death and glorious Resurrection has become the author and source of true peace, which was purchased and negotiated for as by the holy Cross and the Blood shed thereon (Gibr, "The Holy Sacrifice of the Mass", II, 67, 2 and 3).

COMMUNION.-Although Communion is not an es sential part of the Sacrifice, yet it belongs to its integrity, and for this reason the celebrant at least must partake in both species of the sacrifice which he is offering. An exception to this rule will be allowed if the celebrant should become so ill that he cannot consume the Species. In this case an other priest must consume them, though he has already broken his fast, if no other, still fasting, be present. In the Latin Rite at present the three parts of the sacrificial Host are consumed by the celebrant, who takes first the two larger pieces and then, together with the Precious Blood, the smaller piece dropped into the chalice. He is not permitted to keep the sacrificial Host of the Mass for Exposition and to consume in its stead the large Host re-served in the tabernacle. The latter may be conserved in the tabernacle. The latter may be con-sumed either together with the sacrificial Host or after the partaking of the Precious Blood. should not, without necessity, he given to the faithful communicating. For the latter use there are to be smaller Hosts, round in form, one of which is to be given to each communicant. In case of necessity it is lawful to divide the particles (S.R.C., 16 March, 1833). Newly consecrated particles may never be mixed with those consecrated previously, and the ciborium in which they are put should be thoroughly purified before the new particles are placed in it. (From the article by Rev. A. J. Schulte.)

# Some of the articles on Eucharist and on topics pertaining to Eucharist in the Catholic Encyclopedia

ADORATION, PERPETUAL. AGAPE. ALTAR (ALTAR BREADS). BENEDICTION OF THE BLESSED SACRAMENT. BREAD, LITURGICAL USE OF. CANON OF THE MASS. CHALICE. COMMUNION ANTIPHON. COMMUNION OF CHILDREN. COMMUNION OF THE SICK. COMMUNION UNDER BOTH KINDS. CORPUS CHRISTI, FEAST OF. ELEVATION. THE. EPIKLESIS. EUCHARIST. EUCHARIST, EARLY SYMBOLS OF. EUCHARISTIC CONGRESSES. FORTY HOURS' DEVOTION.

FREQUENT COMMUNION. GRAIL, THE HOLY. HOST (ARCHÆOLOGICAL AND HISTORICAL). HOST (CANONICO-LITURGICAL). HUS AND HUSSITES. IMPANATION LAUDA SION. LUNETTE. MANNA. MASS. MISSAL. OBLATION. OFFERTORY. O SALUTARIS HOSTIA. OSTENSORIUM.

FRACTIO PANIS.

PANGE LINGUA.

PATEN.

PRECIOUS BLOOD, THE. PRIESTS ADORERS, EUCHARISTIC LEAGUE OF. PROCESSIONS OF THE BLESSED SACRAMENT. PURIFICATION OF CHALICE. Pyx. QUANTITY. REPOSITORY. SACRAMENTAL CONTROVERSIES. SPECIES. SUBSTANCE. SUPPER, THE LAST. TABERNAULE. TANTUM ERGO. TRANSUBSTANTIATION. UTRAQUISM. VIATICUM.

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## Most Rev. L. N. Begin, Archbishop of Quebec, Can.:

In reply to yours of the 6th inst., I wish to say that I have examined the first volume of the "Catholic Encyclopedia," to which I very readily subscribed at the outset. I have found the work—to judge by the specimen—fully adequate to my expectations. It is, in truth, an arsenal where the faithful, be they clerics or laymen, may find weapons wherein to defend their Faith, a Summa of Catholic Doctrine in every department whereby to complete their religious instruction. I heartily endorse the approbations sent you by the highest ecclesiastical authorities, and wish you full success in your great and salutary undertaking.

yours holy. + L. N. arch. of quibec

# Most Rev. J. Thomas Duhamel, Archbishop of Ottawa, Ont., Can.:

I have much pleasure in saying that the first volume of The Catholic Encyclopedia which I received a few weeks ago more than realizes my expectations. The masterly treatment of its varied and timely subjects, the unquestionable authority of the writers whose names appear at the foot of its different articles and the careful make up of this first volume assures a well deserved success to your work. The Catholic Encyclopedia will fill a long felt want in English Catholic literature and it promises to fill it well. Please accept my very sincere congratulations and my best wishes for the diffusion of this valuable work, which I highly commend to the priests and faithful of my diocese.

A. Thomas Dechomel

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